

Psychology of Personal Adjustment

Students' Introduction to Mental Hygiene

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To
COLLEGE STUDENTS

*Mine, my colleagues', and
the generation contemporary
with Megan, Kent, and Molly*

PREFACE

Psychologists today are accepting the responsibility of assisting college students to adjust to their problems. The organization of many recent introductory textbooks attests to this trend. In many institutions, however, freshmen cannot elect introductory psychology, and systematic knowledge about themselves is not available to them until after they have spent a year or two in college. In other departments psychology is taught only as abstract scientific knowledge because of the difficulty of fusing the objective and personal approach.

This book was written to meet the need for a basic psychological text which frankly attacks the problems of the student that are most vital to his personal adjustment and offers him factual material on these problems. It is not a text in general psychology. It may be used in a course for the entering student before he takes general psychology and when he most needs orientation in terms of his personal requirements. It may also be used to supplement an objective course in general or applied psychology. Although it is written from the student's viewpoint and deals with his personal interests, the material is based on scientifically sound data. It was planned to add in a systematic manner to the student's fund of valid knowledge and to be used in a credit course.

This volume combines material often taught in courses in mental hygiene, personality, how to study, vocational selection, and orientation to college and adds other material needed by students, as indicated by studies which have been made. The chapters are largely independent of one another. The instructor may omit or rearrange chapters to meet the needs of his course.

Much of the material has been used in some prepublication form either as required or optional readings in college courses or in a personality adjustment clinic. It has been modified over a period of several years, as an outgrowth of teaching and clin-

cal experience, to meet the needs of the typical student and to include the growing journal literature.

I am indebted to many students and colleagues for their direct or indirect contributions. The largest debt is to the following colleagues who read different parts of the manuscript in the fields of their specialties and offered helpful critical suggestions: Dr. E. S. Conklin, Dr. J. P. Guilford, Dr. Robert Leeper, Dr. H. C. Link, Dr. C. M. Louttit, Dr. A. W. Melton, Miss Thelma Mills, Dr. Emily Stogdill, Dr. Ross Stagner, and Dr. E. G. Williamson. Dr. H. S. Langfeld read and criticized the entire manuscript. Mr. Harold Feinberg, a member of the staff of the *Savitar*, a student publication of the University of Missouri, made many of the pictures which appear in the book. The greatest assistance in the production of the book came from my wife, Margery Mulkern McKinney.

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CHAPTER I

INTRODUCTION

BUILDING A PERSONALITY IN COLLEGE

You are now in college. You are in touch with the greatest minds of yesterday and today. A foundation in one of the major professions is yours for the earning. You may gain on the campus the basis for leadership in your community. You are in a key position to obtain a culture which will distinguish you among your fellows and equip you to contribute to their well-being. At the end of your college years, when you hold your certificate of degree in your hand, will you be a distinctly greater personality as a result of your experiences in an institution of higher learning? Will you be able to assume a position of service in society?

You should know now that each year there are proportionally more students entering the colleges and universities in this country. Graduation from a college today does not in itself carry the prestige it did years ago. Furthermore, most business and professional men demand degrees of their applicants for jobs and then ask either implicitly or bluntly, "What have you to offer other than a sheep-skin?"

There are other matters to consider. Only about 50 per cent of those who enter college graduate within five years [1].* The competition here is keen and appears to be increasing yearly. Many fields are overcrowded and placement after graduation is very difficult. Even those students who anticipate a secure future through assistance from a relative or friend cannot afford to be too sanguine. Industrial changes, bad investments, and increase in legislative trends toward equalization of wealth make precarious the most assured prospect.

If all you wish to gain from your years in college is the prestige of a degree your attendance may not be worth while. If, on the

* Numbers in brackets indicate references in the bibliography at the end of the chapter.

other hand, you plan to use this period to "find yourself," to learn your assets and liabilities, your dominant motives, interests, and attitudes, and to acquire a substantial code of personal values as well as the direction of your potentialities, your time will be well spent. For you, attendance at college will be a real asset.

Responsibility of the college graduate. A college education, then, can be an asset but it is also a responsibility. As a college graduate you will theoretically assume greater responsibilities than the average man. Life is a process of continual adjustment to physical and social forces. The man in the street meets these forces in a random fashion as they arise. You who have had the privilege of reviewing the history of mankind, who have read discussions of our problems by the greatest thinkers of all time, can reflect before you act. You are capable of solving more easily some of life's problems. You will find, however, that your greater perspective makes you aware of questions the average man ignores. You will assume the problems of your group. Your responsibilities will be extended. You will face more conflicts. Your adjustment to this larger world requires genuine preparation.

This preparation should not be a blind pursual of a college curriculum, but a conscious guidance of your mental and social growth. There are no final answers to personal problems and those which arise out of social interaction. A fund of knowledge and an orientation to life's complexities will aid in finding solutions. College offers such knowledge and orientation in the form of a body of factual material and tentative generalizations.

Aims of a college education. In your evaluation of college you should know the aims of a college education as usually recognized by educators [2]. Let us stress again that these accomplishments are not the inevitable result of college. Not every one who holds a degree has attained them. In fact, these aims are secured only if the student consciously seeks them or if he thoroughly utilizes the facilities on the campus.

1. To evolve a *personal philosophy of life* or an integration of attitudes and behavior.
2. To gain a *perspective* of the universe as a whole, including an

ability to find any information that may be required, and to recognize and classify events in nature and to see their relationships.

3. To establish a *sense of values* as to what is important, beautiful, attainable, and desirable.

4. To achieve a *method of thinking* which allows one to reach the essence of a matter readily.

5. To acquire a *specific group of skills* which enables one to make a contribution and to earn a living in modern society.

6. To establish a broad group of *interests* which results in wise and satisfying utilization of one's leisure time.

7. To develop *personality and social traits* which will enable one to be an interesting, forceful, desirable, balanced member of one's group. Specifically, these groups are the family, one's vocation, community, clubs, and country.

8. To prepare for the greater *leadership* responsibilities in industry and society.

9. To increase the *intellectual tone of society*—better citizenship which will foster true democracy and a greater and more enlightened interest by more persons in government.

10. To acquire *cultural polish* as reflected in vocabulary, in familiarity with works of art and literature, in knowledge of the discoveries in biological and physical science, and in personal behavior of a refined nature.

11. To experience *rich friendships* with others of similar tastes and to build an understanding and appreciation for those of different inclinations.

Go over this list and see which of these goals are most important for you. See which are being supplied you by college, which are lacking in your development, and which need particular attention.

Students' reasons for going to college. Over 3500 students were asked to check in a list of reasons for staying in college the three they considered most important. Below is a list of the results and the percentage of students checking each reason [3]. It is interesting to compare this list with the one given above.

Reason	Per Cent
In order to prepare for a certain vocation.....	71.8
For general self-improvement in culture and ideals.....	64.5
Because a person with a college degree can obtain a better position and earn more money.....	47.6
Because of my interest in specific studies and my desire to pursue them further.....	31.9
Because a person with a college education has more prestige and a higher social standing.....	31.8
Because my parents wished it.....	20.8

<i>Reason</i>	<i>Per Cent</i>
Reason unknown.....	9.9
Because of the social attractions or athletic opportunities of college life.....	8.2
Because so many of my friends and relatives had gone to college it seemed the thing to do.....	5.4
In order to show people I have as good a mind as anyone.....	2.3

Do your reasons for attending college correspond more closely to this list or to the eleven aims which precede it?

Opportunities in college for directing one's life. College life usually presents the individual's first opportunity to exercise rather complete direction over his own life. In fact, as one writer suggests, many individuals have more executive opportunities at this time than they will enjoy for many subsequent years [4]. The student may choose his own college course within certain limits. He may select his own place of abode, his associates, the religious practices he will observe, the manner of spending his spare time, the athletics in which he will participate, and the moral and ethical code he will follow. He must make many choices independently at this time.

The college period has other advantages. The student is somewhat mature, yet young. He is still quite plastic in so far as personality development is concerned. He does not possess as elaborate a system of well-established habits as he will later in life. He can build new habits without first breaking rigid past tendencies. His new environment will be a definite aid. Old experiences will not color his responses as they would in his usual environment. The new surroundings can and often should be stimuli for new habits. Choices that are open to him at 18 are closed at 40 because of the molding experiences of the intervening years.

The college environment also offers certain temptations. The student can cut individual classes without incurring disciplinary action. There is no plan for institutionally supervised study halls. There are more extracurricular activities open to him. He possibly has more money to spend (which is supposed to be used for his needs). He has little supervision regarding religious and moral practices. He has more free time. Yet his work calls for more systematic preparation out of class; academic competition is keener, and standards of school accomplishment are higher [5].

There is another pitfall. Choices if not made on the basis of *past*

habit are greatly influenced by the apparent *pleasure or displeasure* in the situation. A student, for example, may pass up social activities, opportunities to live in a dormitory, or a valuable course because he believes it will be unpleasant. A case will make this clear.

John Jones comes down to State College. He must select a room, choose his friends, disburse his allowance, and spend his time. He can haphazardly stumble upon a room, accidentally make acquaintances, spend his money for objects and in connection with events which stimulate present pleasure, and similarly waste his time. Or, he can see this change in environment as an opportunity to direct his personal choices as a business man directs his business projects. He can keep his future in mind and make selections which will best prepare for distant goals. In selecting his room, he may choose one which allows the greatest amount of study during study hours, and the most congenial relationships at other hours. In selecting his friends, he may consciously choose and try to work with those who are doing the most on the campus, those who are debating, those who are instrumental in bringing leading thinkers to the campus to speak, those who are participating in stimulating athletic events and arranging recreational social outlets. He may prepare a budget for his time and money.

The student must comprehend the human tendencies discussed above and rationally *plan* his behavior. In order to do this he must have some knowledge of the process of *adjustment*. He must know the facts and generalizations today which may aid him in solving the common student problems. This we shall present in the chapters that follow.

Development of specific traits in college. How do the somewhat abstract aims suggested above become a reality to you? They must become specific habits, attitudes and personality traits. What stimulates the formulation of these traits in college? What are some specific avenues through which you can develop them? As we discuss below some of the personality traits you may acquire in college, make a mental note of your status in respect to each of them. Do you possess the trait in any degree? Would it be of value to you as a personality? Students will differ in the traits they possess when they enter college and the traits they may wish to develop. All

students should, however, try to evaluate themselves at present and envisage what they expect of themselves in four years.

Personal efficiency. If you have not learned to *concentrate*—to perceive and to read rapidly—to *integrate your thinking* through writing, or to broaden your *accessibility to knowledge* by learning how to use the library and research methods, you may gain these abilities in college. Only the best students have them when they enter college. Other students may become equally competent in budgeting their time and producing the best work of which they are capable, by planning the conditions which surround them.

In many professions such as law, medicine, journalism, the ministry, to mention a few, the competent will spend the greater part of their careers using their minds in a creative manner. They will be carrying on research either of broad or narrow scope. If they have good habits of work before they leave college, they will be greatly aided in their endeavors.

Personal orientation. Another group of traits which is highly desirable we shall designate as *personal orientation*. College can definitely aid the bewildered freshman to find himself and his relationship to the world as a whole. If he will avail himself of the authorities in the various fields, the library, and, in some schools, certain courses, he can gain an appreciable knowledge of the *vocations* open to him and the requirements which each will exact. Moreover, through reading, conferences, and courses, he can build for himself a philosophy of life, a set of standards, and a personal morale which will remain as a nucleus for the directive forces which guide his life.

Sociality. Some business and professional men insist that the greatest value which accrued from college was *social* in nature. They refer to the friendships they made there, the poise and the executive ability they achieved through extracurricular activities. Many a leader began to acquire the qualities for leadership in his undergraduate days.

Social traits do not emerge spontaneously. Frequently a shy, reclusive freshman begins to lose his shyness while participating in social groups in which he has been placed by more advanced students. A freshman who realizes that he has traits which prevent him from getting along as well as he would like with his fellows

may, with the assistance of a counselor or with suggestions such as those given in this text, map out a program of social activity aimed at developing poise and leadership, and increasing popularity.

Volitional traits. *Independence, initiative, and self-sufficiency* are often demanded of college graduates by employers. These attributes are fostered by the college environment, particularly if the college is located away from the home of the student. These traits can all be encouraged if the student assumes the initiative by entering extracurricular activities and accepting the responsibilities that arise through them.

Removal of emotional handicaps. In addition to the positive qualities that may be developed in college, there are opportunities to remove negative traits. This is particularly true if the student plans a program and utilizes the available sources. Many a feeling of inferiority has been overcome because the student has plunged into some endeavor, such as schoolwork, dramatics, forensics, student journalism, or music, and has achieved campus recognition through his efforts.

Other problems, such as recurring morbidity, sex ignorance and compulsions growing from it, tendencies to worry, and excessive emotional effusiveness, have been alleviated through the insight gained in college courses, supplementary reading, or "bull sessions" with advisers and friends.

Purpose of this text and course. Many of the values which college can offer to the freshman and sophomore have been the result of accident. If the proper conditions happen to prevail, certain traits are developed. Social organizations, extracurricular activities, and older friends sometimes influence the development of young students. More often, however, the college student continues the habits he has built in high school. Some unusual students, through sheer trial and error, plus a goal, develop the traits they need so badly. This method involves great effort and some emotional upheaval.

This text is an accumulation of suggestions from psychological, biological, sociological, and educational literature which the college student may use in building his personality with the facilities available on the campus. It is a text in *mental hygiene with special emphasis on the college period*. It has been planned in order to place

in the hands of the student hints which may never occur to him, and information that is usually acquired only after hours of an endless personal search which detracts from the serious business of building the traits mentioned above. The material on specific problems is presented after a discussion of the general principles of human adjustment (personality analysis and readjustment).

Personal adjustment in college is the theme of the text. Adjustment to work (study and efficiency), adjustment to the world of jobs (vocational planning), to friends, acquaintances, leaders, and followers (social adjustment), to the opposite sex (affection and marriage), and to one's own inner life (self-confidence, emotional stability and maturity) are all considered in different chapters. However, the entire personality is considered when they are discussed. At the end of the book a chapter is devoted to the adjusted personality, to integrate the various specific aspects of student adjustment.

Use the suggestions in the text as a point of departure and find your own solutions to the problems you encounter in college. These solutions may seem mechanical in some instances—more like rules than inspirational ideas. Exact knowledge and specific suggestion seem somewhat stereotyped of necessity. You will have to assume the role of the personal engineer and give these rules life. You will have to make them yours. Many of these suggestions, as well as others you may discover yourself, are valueless as verbalizations. You must translate them into daily habits. This is particularly true in the case of study aids and hints for building personality traits.

Detailed references to original articles are included at the end of each chapter; these should enable the more intellectually curious student to do personal research on any of the topics that interest him.

THE PROCESS OF ADJUSTMENT

We shall be interested in adjustment to college life in the chapters that follow. In this section we ask: What does adjustment mean? How does one adjust? When are college students adjusted or not adjusted? What comprises the entire process of being adjusted or unadjusted? We shall again return to this general subject at the end of the text. In the meantime we shall have studied in detail the college student's adjustment to a number of specific aspects of his complex life.

First we shall present excerpts from case histories of college stu-

dents who were voted either among the "best adjusted" or "most poorly adjusted" in their fraternity or boarding houses [6]. Read through these histories and decide how you would classify them. You will notice at the end of each how the student was characterized by fraternity groups and interviewers.

Otis O. was spending his fourth semester in college but he was still rated as a freshman. He belonged to a fraternity. He was 19 years of age, 5 feet 8½ inches in height, and weighed 126 pounds. He had recently been ill with *encephalitis* and had spent three weeks in the hospital. His appearance was average and he had no external bodily defects. He had not made a definite vocational choice. He belonged to the Christian Science group and attended church about 40 times a year. He had about six dates and went to approximately two dances per month, reported *no participation* in clubroom or outdoor games. He said he had been in love three times. Lies, he said, broke up the first two affairs; the third still existed. He had been *president of a high school fraternity*. He had not participated in extracurricular activities in college, although his interests were many. They included music, art, boxing, swimming, drama, school grades, and pet animals. He said that he was worried about his health and the family finances, and *brooded over the death* of a sponsor. He was worried about his grades because of his inferior work in all of his classes. He very strongly disliked the college town in which he was living. *Domestic trouble* also worried him. He had a very strong and active dislike for anyone whom he suspected of adultery or faithlessness. This grew from some events in his family life. He felt *inferior* about a number of things: his height, his clothes, his intelligence since his recent illness, and some of his facial features. Previous to his illness he had looked forward to a career in music. His sponsor died about that time and this circumstance and his own illness *made preparation very difficult*. He finally dropped out of school and there is no record of him since then.

His fraternity brothers *adjudged him poorly adjusted*. His score on psychoneurotic tests indicated an unusual degree of personal maladjustment. The interviewers thought he was well mannered, sincere, and cooperative, but worried. He seemed quite gloomy and unhappy during the interview.

This student seemed to be one who was somewhat sensitive on account of family troubles, and rather overprotected. In high school he showed some initiative but it all disappeared with accumulated trouble.

George F. N. is a 20-year-old senior. He is his parents' only surviving child. A sister died when she was 9 years old. He is 6 feet, 1 inch in

height, and weighs 150 pounds. He wears glasses, appears quite *tense* and somewhat *awkward*. He is not athletic, is very precise in manner, somewhat irritable, submissive, but not sympathetic with others. He makes attempts to be friendly but obviously is *not at ease* with members of either sex. His attitude is more that of an adult than of an adolescent. He has no affiliations with any church. He has chosen as his vocation the teaching of college science. He *does not participate* at all in clubroom or outdoor games. He has about 14 dates a month and has had three love affairs. One affair wore out, he says; the girl in another turned him down, and the third affair is still active. His *grades are quite good*, although not as good as he would like them. He believes that his interests are in the *broader philosophic problems*. He likes music, literature, science, ethics, epistemology, golf, amateur radio, and stamp collecting. He says he worries over examinations, musical solos, and any *public appearances or responsibilities*. Apparently throughout his life his parents have held high standards of achievement, which have put rather *strong pressure* on him. He dislikes taking examinations and going to school under the present system. He has *felt inferior* about his own ability and general physical frailty because he has come in contact with so many adults who are more brilliant than he. He was active as a child in children's clubs. He was literary editor of the high school paper and attempted to write short stories. He says he has always been *active in school clubs*, spelling matches, and musical exercises. He was the *honor student* throughout school and expects to do the same type of work at the university and to be elected to Phi Beta Kappa. Since this interview he has *changed his choice of vocation* several times and has had a *nervous breakdown* as a result of the conflict between his perfectionistic standards and his actions as he sees them.

The judges characterized him as talkative, cooperative, and well mannered but cynical and uneasy.

This student seemed during the interview to be straining every muscle in his body to make a good impression and do well. He also seemed very sensitive to any mistakes or blunders. He gave the impression that he was never happy, always under pressure to do good work, and constantly falling short of his goal.

Matt N. G. was a senior, 21 years of age, the son of a farmer. He planned to enter law school the next year. He was the youngest of three children. He was 5 feet, 7 inches in height, weighed 145 pounds, and had no bodily defects. At times he wore glasses. He was a rather *nice-looking, clean-cut* youth. He appeared modest, quiet, and friendly. He belonged to a church but attended only four times a year. He said he had about 12 dates and attended one dance each month. He

had been in love four times mildly, and one time seriously. At the time of the interview he was engaged to this girl. He participated a great deal in extracurricular activities, *enjoyed* people, travel, horseback riding, athletics in general, and fiction. He had been active in church work as a young boy, had won a prize in a minor essay contest, had been quite active in high school, and had worked in spare time all his life on the farm. Throughout his college career he had participated rather heavily in *extracurricular activities with considerable success*. He was adjudged *well adjusted* by his fraternity brothers and his score on the psychoneurotic inventory fell in the *extremely well adjusted* group.

The interviewers judged him as relaxed, well mannered, friendly, dependable, well balanced, and the "leader type."

This student has had goals all during his past life which he could reach and has enjoyed success and the respect of his fellows.

Ken G. was a law student, 22 years of age. He had been reared by an aunt and uncle after he had been orphaned early in life. He was above average in appearance. He was 6 feet, 1 inch in height and weighed 167 pounds. He had been *quite active and successful* in grade and high school extracurricular activities. He belonged to a church which he attended about 25 times a year. He had about ten dates a month and went to about eight dances. He was interested in debating, nature study, and members of the opposite sex. He was elected to a national leadership fraternity, and had contributed to student publications. He had worked throughout high school and some of the time in college. He was so active in extracurricular affairs the year he was interviewed that at the end of the year, although a good student, he was *eliminated* from the university. He went to another school and *graduated with good grades*.

He was adjudged *well adjusted* by his fraternity members and received a similar score on the psychoneurotic inventory.

The judges described him as relaxed, well mannered, social, poised, industrious, cooperative, and humorous.

This is a young man whose early successes gave him the confidence to meet later difficulties with relative ease. Since this student has left school he has been quite *successful* in politics in his home town.

Ned T. was 19 years old, the only child of a salesman. He was a member of a fraternity. He was 6 feet tall, and weighed 170 pounds. He had a poor complexion and wore glasses all the time. His appearance was average or possibly below average. He *did not get along* too well with his fellow students. In fact, a year after this interview he was either asked to *leave his fraternity* or left after one of many

arguments. He was interested and active in athletics in high school. He belonged to a church and attended 52 times a year. He had selected as his career either writing or coaching. He had about eight dates a month, *did not participate* in clubroom games at the time of the interview, but was out for athletics. He was very *ambitious for personal success* in athletics. He was very much interested in music and played in an orchestra. During the interview he went out of his way to leave the *impression* that he was a well-adjusted student with few worries, no feelings of inferiority, and a well-rounded group of interests. He apparently was the son of very ambitious parents who had given him a *mistaken notion of his importance* and had protected him from boyhood scrapes.

His fraternity brothers said that he had a tendency to relate *fictions of his own imagination* as facts. None of his student achievement up to the time of the interview could have been called outstanding. The year after this interview he organized a band which appeared to be financially *successful* for that year.

His fraternity brothers adjudged him as poorly adjusted but he made a score of *average* adjustment on the psychoneurotic inventory. (This inventory is filled out by the student and some students intentionally or unconsciously falsify the results in order to appear adjusted.)

The interviewers described this student as cooperative, liberal-minded, and uneasy.

This student is highly ambitious and is apt to ignore his difficulties. He plunges instead into some other activity with great determination. This accounts for his occasional success. His strong urge for success even at the expense of social harmony causes him unhappiness which he refuses to face.

Analysis of students' adjustment to college. In the cases cited above we saw (1)* individuals *motivated* to achieve success in college work to get recognition from others, among other motives. We saw (2) one *thwarted* by illness and the death of a sponsor, one thwarted by an inability to get along well with other students, and another unable to achieve the impossibly high standards his parents had set for him. (3) All were trying in numerous *trial and error* ways to reach their goals. Some studied hard and some entered many activities. (4a) Two students had developed skills which brought them honors and recognition by others. We further noticed (4b) that several were *maladjusted*. Some of these students put forth so much

*See the outline in the following section for significance of these numbers.

effort to overcome their thwarting that they were tense and anxious. One was indifferent to the feelings of others because of his drive to succeed. One had given up, was gloomy and unhappy. Another was oversensitive to his failures. (5) The least adjusted of these students need assistance toward *readjustment*. They need to see their motivating conditions, their erroneous responses, and the habits or environments that are required to satisfy their motives.

The essence of adjustment. If we analyze the adjustive process into component parts, what do we find?

1. *A motivating condition.* For example: a bodily need, a wish, an anticipated goal.

2. An environment or mental condition that *thwarts or conflicts* with the motive. For example: absence of food, fear, physical defect.

3. *Trial and error behavior.* For example: the individual reacts positively or negatively to a number of stimuli; reaches, withdraws, shows overaggressive behavior.

4a. The discovery of stimuli which bring out a response that *satisfies* the motivating condition. For example: eating, removal of feared object, success.

4b. *Emotional maladjustment* due to:

Failure to find stimuli to satisfy motivating situations.

For example: continued hunger, continued fear, persistent worry over physical condition.

Satisfaction of motivating condition by responses that conflict with other motivating conditions.

For example: eating too rapidly and becoming ill, removing object which is feared but also cherished, overaggressive behavior which results in unpopularity.

5. *Readjustment* to emotional disequilibrium through understanding of the problem (as analyzed in this outline) in order to learn new responses or to find a new environment. For example: to learn how or where to obtain food; to become accustomed to the feared object or to move away from it; to find success in a field that does not require physical perfection, or to have the defect remedied.

Go back over the cases given above and apply this analysis to them as we did in the last section.

Motivation, stimulus, and response. Three concepts basic to the understanding of all behavior are used in the above analysis: motiva-

tion, stimulus, and response. The term *stimulus* includes all those situations which arouse one to action. This action, whether it be inner experience or overt, is labeled "*response*." A beautiful picture, a derogatory remark, one's mother, a stomach-ache are all stimuli. A thought, a wink, a temper tantrum, a well-written novel, are all responses.

Motivating conditions are persistent stimuli which dominate and direct behavior until the individual responds in a manner to remove them. Love, a strong ambition, an aching tooth, or a determination to follow the Golden Rule are motivating conditions.

The material in the various chapters in the text may be considered as the fifth step in the process of adjustment mentioned above, namely, assistance in building new habits to satisfy basic motives or to find a new environment. In some instances the student will be encouraged to build new motives. Keep in mind, and continually refer to, the outline of the analysis of adjustment which is given in the preceding section.

Chapter II concerns the analysis of oneself in order to learn one's motives and basic personality traits, and the attempts one is making at present to satisfy them. Chapter III gives in more detail the general pattern of readjustment, and specific suggestions toward its achievement. Then we turn to specific means of satisfying the most outstanding needs of students: efficiency, vocational orientation, social and sex adjustment, adjustment to one's inner life, and the achievement of confidence, stability, and maturity.

Supplementary Readings**Value of College*

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The Process of Adjustment

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4. MORGAN, J. J. B., *Keeping a Sound Mind*, Macmillan, 1934, Chapter XII.
5. HALE, L. B., *Transition from High School to College*, 1933 (mimeographed by author), New Haven, Conn.
6. MCKINNEY, F., "Concomitants of Adjustment and Maladjustment in College Students," *J. Abn. & Soc. Psychol.*, 1937, 21, 435-457.

* These references and those starred in the list which follows them are selected to allow the student to do further reading on the material in the text of the chapters they follow. They were selected because the author thought them the best available additional material from the standpoint of interest and value to the student at his present stage. The other books and articles under "References" are detailed source references for each chapter which are recommended for the student who wants to dig into some specific aspect of the subject matter.

The style used in these references is as follows: In the case of books, the publisher, date of publication and page or chapter references are given; in the case of journal articles the name of the journal in abbreviated form, the year, the volume or number, and page references are given. The student may obtain assistance from the librarian in finding these articles if he has difficulty. If several references have been made to the same book the pages and chapters are listed in the order in which they are referred to in this text.

CHAPTER II

PERSONALITY ANALYSIS

THE NEED FOR ANALYSIS

The human desire for analysis. Even in grade school we become conscious of the ways in which we differ from other children. At that time we impulsively and sometimes blindly attempt to overcome our defects; we run away from our fears; we become sensitive about our clothes; we retire to the bench in the building when comments are made on the playground about our slightness of stature. We may, on the other hand, plunge feverishly into athletic pursuits when we become sensitive regarding our parents, our grades, or our stature, facial features, or physique.

In the late high school and college period, reflection on our problems begins to assume the form of analysis. Even at this time, however, the analysis is not systematic but highly superficial. We worry or become irritable over our problems but do not analyze them. Our emotional reaction to personal problems greatly colors our thinking. We usually merely brood over our differences and believed shortcomings. Rarely do we gain a clear understanding of the flaws in our personality. The problems are usually too unpleasant and too complex to dissect coolly, and in our great desire to adjust we deal with them quite irrationally.

Young and mature adults have always analyzed themselves and will continue to dissect their personality traits to learn why they are unpopular, why they are shy, and why their behavior conflicts with their intentions. Today probably more than ever before do people want to analyze their personalities. There are many books of popular variety available which have grown from the author's armchair analysis of his own and other personalities. There are also many attempts to interpret for the layman the scientific techniques in this field. All of this attention to personality and adjustment makes the average man desire to know himself better.

Quacks, amateurs, and trained counselors. Unfortunately, in the past, personality analyses have been left largely to the quack. Look at the income of the fortune teller, the physiognomist, the astrologist; read the advertisements of the self-styled psychologist with no systematic training, who promises to improve your personality in ten lectures. The mails are swamped with literature of cults which will teach you to "find the hidden power within yourself" or which claim to tell you why you have not been successful. The mere fact that there are so many of the psychological "gold bricks" indicates the demand of the public for an analysis of their personal assets, liabilities, and needs [1]. It is not necessary, however, for the interested person to go to the charlatan for his information.

The inadequate, unsystematic, emotional impressions of the student himself are not sufficient. The opinions of his academic advisers, of the local minister, or of his father are incomplete in most cases. The dabbling of the amateur, however well-meaning, in the field of consulting psychology may create more problems than it solves. He may not recognize the emotional background of the counselee or know the therapeutic procedure appropriate for this individual. After a thorough analysis has been made, the suggestions of the adviser, the minister, the parent, the physician, the librarian, and the teacher may all be of definite service to the student with a problem. Usually, however, the trustworthy confidant knows the limitations of his training and will send the student to a professionally trained counselor in the field of emotional problems.

Today clinical and consulting psychology and the scientific approach to the measurement of personality furnish aid to the college student who wishes to understand himself and to plan for his future. The field of personality analysis is still young. It does not claim to offer as much as the astrologist, or the phrenologist who merely has to know the hour of your birth or to feel the bumps on your head to describe your total personality!

The trained consulting psychologist or psychiatrist, however, can be of definite assistance in aiding you to analyze your personality. He can help you to be more systematic in the examination of your entire personality. He will help you to become more objective and less emotional when you regard yourself. Under his guidance you will learn when it is undesirable for you as an amateur to experi-

ment with your emotional difficulties and when you can be a force in building new habits and attitudes. He can lay before you cases of other individuals who have had similar personality traits. He can tell you how many college students think about themselves as you do; how many are troubled with the same problems that worry you occasionally. Finally, he can suggest methods which have been found helpful in alleviating emotional disturbances or improving personality traits in some of your fellows. He will make less sweeping claims for the methods he uses for meeting your problems than the quack, but you can be sure that the means he offers have been tested or are frankly suggested as an experiment under his guidance [2-4].

Some problems necessitating analysis. The *selection of a vocation* is one field in which clinical methods have been employed with encouraging success. It is a problem in which analysis is necessary.

Henry P. must know whether he has the intelligence required to complete the studies and training necessary for a degree in medicine.

Lewis H.'s aptitude for mathematics and mechanics must be ascertained before he pursues a course in engineering.

Mary B. should not plan for a career in nursing unless she has the motivation or the drive and interest which will allow her to enjoy the hours of ward duty and the nightly study of sciences which nursing training today necessitates.

The *adjustment to college* also frequently requires re-education of personality.

When Louise S. suffers a two-day emotional *depression* which sends her weeping into the office of her adviser with the announcement that she is leaving school, her problem needs analysis.

Similarly, George M., who cherishes an ambition for campus *leadership* and attempts daily to develop the traits of a leader, must learn dispassionately why he falls short of his goal.

Alice D., who has never been really happy and who has many *fears*, wants to know the reasons for her unhappiness and fearfulness.

Walter W. says that his feeling of *inferiority* plagues him night and day. He asserts that he will do anything to remove it.

Analysis also has value in the planning of a program to meet problems such as improvement of personal efficiency, sex control, social development, the attainment of a philosophy of life and self-confidence, and the eradication of self-consciousness.

The cause of most problems. What is at the basis of most problems? For what does the qualified counselor search in an attempt to remove the cause of the problem? It was shown in Chapter I that most emotional problems are caused by the *thwarting* of or a *conflict* between *strong motives* [5]. To be specific:

A college student is disturbed when he finds that the one member of the opposite sex "meant for him" cares for someone else.

Another realizes for the first time that his lifelong ambition to be a professional man may never be attained in view of his inability to finance himself and at the same time be efficient enough to earn the necessary grades.

A third student feels that he is a personal failure. He thinks that everything is wrong with him. He is sickly, puny, awkward, unattractive to girls, lacks friends, sociability, leadership, and, at times, common sense. He believes that these failings are intrinsic to his make-up and that there is no solution to his problem.

Another student is continually unhappy but does not know the reason. In the interview he is found to be drifting without motivation of any kind, vocational or personal.

In all of these cases a strong motive, perhaps the most important thing in the individual's life, will not be realized. Furthermore, in many emotionally disturbed cases, most of the daily behavior is a blind attempt to evade or fight a problem [6]. The individual *lacks habits and attitudes* to enable him to adjust to school, to his vocation, to social demands, or even to his personal requirements. Analysis aids him to face his problem, see it against a background of his entire personality, and deal with it rationally.

The usual purpose of the analysis, then, is to *determine the dominant motives and behavior tendencies* governing the life of the individual and to ascertain whether they are compatible. If motives are not being satisfied, it is necessary to discover how they are *distorting* the subject's personality. Finally, *acceptable habits and atti-*

tudes to satisfy or change his motive must be acquired. Let us proceed to the details of analysis.

TECHNIQUES IN ANALYSIS

Of what specifically does an analysis consist? Persistent worry, sex offenses, loss of ambition, feelings of inferiority, and stage fright usually represent *symptoms* which cannot be treated without an analysis of the underlying *causes*. When we first become conscious of our problems we are too often prone to regard them as specific difficulties. We fail to see how they reflect our entire personality and that in their serious forms they involve almost every aspect of daily behavior. Every major problem requires comprehension of the individual's *entire personality*. Of what does our entire personality consist? A completely comprehensive answer to this question would necessitate several volumes in itself and a thorough grounding in general and systematic psychology. Let us for the purpose of the present inquiry see how the consulting psychologist approaches personality in the clinic in order to get a working knowledge of an individual's personality.

If you make an appointment with the consulting psychologist of one university* to discuss a personal problem, you will follow this procedure: The psychologist will give you a *pre-interview blank* with numerous questions regarding your present habits and attitudes and the events in your life which made you the personality you are today. After you have completely filled in this form, a sample of which is included in the Appendix, an *interview* will be scheduled. Previous to the interview, the psychologist will have gone over this form in detail and will have made notes on matters which are not clear to him. At the interview period you will be encouraged to supplement these points.

After the first interview, the psychologist will determine the desirability of supplementary information. This he may secure through

* The University of Missouri Personality Clinic employs these specific methods. Other personality and mental hygiene clinics follow similar procedures. These consulting services offer testing and advisory facilities and aim to aid the student in his attempt to know himself and use his personality traits in achieving a better adjustment to his environment. It is known that, if the student corrects minor problems, more serious maladjustments may be avoided. These clinics sometimes help the student in the achievement of traits such as sociability, leadership, superior efficiency, and an integrated philosophy of life.

(1) rating blanks which you yourself fill out, or (2) standardized ability and personality tests given to you. He may ask you to (3) have some of your acquaintances rate you on blanks he furnishes. He will have secured (4) all the records that are available in the college files under your name. In some cases he will ask your permission (5) to interview others, such as friends, acquaintances, teachers, or relatives, concerning you. During the interview with you he will use all the techniques available to him, and with your cooperation he will obtain an evaluation of your personality as compared with many other students he has known. It will be to your advantage to cooperate with him thoroughly and to be very frank and informative.

We shall now discuss more thoroughly some of these various forms of analysis. The greatest emphasis will be placed on those which you yourself may use, should you be unable to secure the aid of a qualified consulting psychologist.

We shall first explain what you may glean from a personal inventory by means of the pre-interview blank. Then we shall discuss the purpose of and technique utilized in the rating scale. Finally, the therapeutic value of the interview will be indicated. *Before reading the following discussion you should have filled out completely the pre-interview blank in the Appendix.*

Pre-interview blank: Analysis of contemporary life. Identification. The first group of items in the blank has more value than mere identification. It indicates how long you have been in college, whether you are affiliated with a social fraternity, from what sort of community you came, your age, and the curriculum you are pursuing.

Any of these items may have bearing upon your adjustment. You may be much younger or much older than others in your class, and this may be a causal factor of an underlying emotional situation. You may be facing the problems of the typical freshman and attempting to adjust to a more difficult situation than you have encountered in the past. You may be disturbed by the fact that you were not invited into a fraternity, or the requirements of the fraternity you have joined may be difficult for you to meet. You may even dislike the attitudes and habits of most of your

fraternity brothers. You may have come from a very small community with a different set of customs and attitudes, and you may find adjustment to the complex college environment a problem.

As a counselor looks over these items he, of course, compares the appearance and actions of you who are before him with that of the many other students he has interviewed, and immediately derives various tentative hypotheses which he later tests. You as a student can also evaluate these items and attempt to determine whether they indicate a problem or not.

Ability and achievement. This section tells of accomplishment in college and high school. It reveals the difficulties you have had with courses and curricula by indicating those you have dropped and the transfers you have made from other colleges. It further reveals your study habits. It includes your ability in terms of a standard test, the score of which is usually furnished by the dean's office. And, finally, it gives your attitude toward your abilities and achievements. This aspect of adjustment is discussed further in Chapters IV, V, and VI.

Physical health indicates your general impression regarding your health and physique, and your attitudes toward them. It tells whether you have had a recent examination, and some of the major findings.

College activities. The questions under this heading reveal the extensiveness and intensiveness with which you participate in the many extracurricular events offered by the college. It indicates whether you are a leader, a follower, or a nonparticipant. It indicates whether you believe you have many friends and acquaintances or feel isolated.

There are included questions on most of the activities in which you indulge. Your answers indicate whether you dance or date, whether you participate in athletics, whether you read too little or too much. It may be that you use reading as an escape from other college activities. You may be wasting time, attending too many shows, or consuming valuable moments in hours of lengthy bull sessions. On the other hand, you may spend practically no time in conversations and discussions with your peers. This section on college activities is important, and if you read the section on "Budgeting Time" in Chapter VI you will know how the average individual spends his time and you can see readily whether you deviate

greatly in any respect from the average [7]. The counselor does not take seriously single deviations from the average, but he does pay special attention to you if you show a marked lack of sociability or excessive sociability at the expense of school work. This aspect of adjustment is discussed more fully in Chapters IX and X.

Interests and plans. It is valuable to know what your interests and plans are for the near and distant future—your vocational objective, your reasons for attending college, your hopes and the extent to which they are developed, your accomplishments to date, and, finally, what you believe your assets are. Vocational interests and plans are discussed in detail in Chapters VII and VIII.

You may believe you are without any valuable traits and will discover for yourself that you have gained some skills and interests which may be utilized in building your personality. You may be momentarily in despair and may recall in answering these questions that you have accomplished something in the past and have plans for the future.

Present living conditions. No description of your personality is complete if it does not give something about your present living conditions, the nature of your roommate, and circumstances under which you are working for remuneration. You may be overworked, you may be living alone when you need society, or you may be housed in unhappy surroundings. These circumstances may be a leading cause of your emotional problems. Further, you may be shown how you can avail yourself of your roommate's personality in developing your own. Many students find that, after living with a roommate who has intellectual curiosity, a good vocabulary, pleasing social manner, systematic study habits and high ideals, they, too, begin to show these traits.

Attitudes. It is important to learn your attitudes regarding yourself, whether you feel overconfident, inferior, suspicious, or otherwise. Similarly, your adjustment to the world, your present happiness, unity of purpose, adjustment to others, and hopefulness for the future should be ascertained. It is valuable that you as well as the counselor know the situations toward which you are sensitive. A number of samples of situations which produce sensitiveness are listed in the blank.

Problems. If you are frank with yourself you will describe your problems. Your major problems dominate your thinking and action.

Personality traits. There is given in the outline a list of personality traits which further aid you in clarifying your impression of yourself.

Pre-interview blank: Analysis of past history. The section on history is most important. It allows you and your counselor to discern the factors which operated over a period of 16 to 22 years and made you the type of individual you are today [8]. Let us devote considerable space to a discussion of this part of the blank.

Parents play a most significant role in the development of the personality of the child. You often acquire your fears, attitudes, prejudices, affections, enthusiasms, and personality traits through your parents' influences [9]. Sometimes father and mother have entirely different personalities; you may acquire some traits from each. Two incompatible traits may then unconsciously conflict within your personality.

Your father or mother may unconsciously fight one of his own traits by punishing its occurrence in you. Your mother may be careless, for example, and hardly realize it; but nevertheless she may despise her deviation from the ideal she has set for herself. It is difficult for her to punish herself; it is less difficult, however, to punish you when you are careless. Your punishment is a result of the emotion growing from her own shortcomings.

You may have conflicting attitudes toward one of your parents. You may love him at one time and hate him at another. Your parents may have built up certain traits of submissiveness, of seclusion, fear, or hostility which you dislike. You may have a favorite parent and consequently be jealous of the other one. You may dislike your parents because they have failed to give you the opportunity you deserve. You may be ashamed of their socio-economic status, their occupation, their backwardness. You may feel they are too old to understand you. You may dislike certain of their traits. You may feel they have disgraced you. You may be very proud of them. You may not be able to meet the ideals they have set for you. Their accomplishments may seem so great that you feel you can never surpass them. You surrender then and rest content in

reflected glory. You may have reacted in any manner suggested above and this may explain your present behavior. All of these reactions have been gleaned from actual student cases.

When parents quarrel or later separate, one may try to gain the offspring's confidence and malign the other parent. In such cases there develop conflicting loyalties.

Your parents may have been extremely lenient and may have sheltered you from some of the responsibilities and realities which you were to meet later in high school or are encountering now. This may be a cause of your emotionality, your depressions, your homesickness, or your unhappiness at college. On the other hand, your parents may have been too stern with you, may have given you an overactive conscience, and may have held up standards which are more idealistic than real. These may cause you difficulty in adjustment at present. They may have given you critical attitudes toward people which you must now change. In fact you may have gained many *habits and attitudes which are not feasible in the present-day world* or in the environment in which you are now living. A compromise is necessary [10, 11].

A common difficulty is the result of your attempt to adjust to conflicting cultures. Your parents may have come from a foreign country, and may have been reared under the influence of the customs of that culture and dearly love them. You grew up in America, learned new loyalties, customs, and attitudes which may conflict with those your parents revere. You are prohibited from wasting time in playing baseball, from spending money for formal clothes, from wasting money taking a girl to a show. Your father tells you that he didn't do these things, yet you don't feel as though you are a part of your school group unless you do as the other fellows.

Cultural conflicts may occur in the case of college students who have been reared on the farm and must go to school in a city, where the customs are different. You love your parents and their rural habits but the town boys and girls consider them "hicks." They consider you a "hick" unless you dress, talk, and act as they do. You are torn between your loyalty to your group and loyalty to your parents. These are a few of the conflicts and problems which arise in your relationship with your parents [5, 12].

Other members of the family also greatly influence our person-

alities. One is often compared with brothers and sisters in temperament, in school achievement, and in work habits. Parents may have had preferences among the children. You may have enjoyed the privileges of being a preferred child. On the other hand, you may be an unwanted child and the treatment afforded you may differ from that which your brothers and sisters receive. You may be an only child, the eldest in the family, or the youngest [13, 14]. Conditions related to your position in the family may have influenced your personality. Aunts, uncles, or cousins may have inspired or discouraged you.

Health history is frequently important for your present adjustment. Accidents create fears which remain with us. They sometimes produce scars and difficulties which in turn breed sensitiveness. Major illnesses sometimes frighten parents into attitudes of protectiveness. The child who is reared under such attitudes may have difficulty facing crises. Pain resulting from early illness may produce a lifelong attitude of withdrawal toward health matters [15].

Recreation and athletic history consists of many important experiences which affect the developing personality. It is worth knowing whether you have learned the traditional games of your group, whether you were a member of a school team, whether you have built habits of give-and-take and attitudes of camaraderie. Athletics is said to build confidence. The athlete often assumes the position of prestige. Those who have never participated in group play or athletics may be deficient in ability to deal with and handle others, as is shown in Chapters IX and X. You may be shy and unsocial as compared with others of your age and sex. Boys frequently feel inferior if they are not athletically inclined. Students gain poise and ease in cooperating, arguing, and bantering with others [16]. We gain many of our habits and attitudes regarding the other sex in the locker room and, incidentally, from our playmates during the adolescent period.

Sex history. Another important area of development in the college student's history is sex history. There is a certain poise, ease, and social skill acquired through dating, dancing, and courting. Some college students are quite well acquainted with the attitudes and viewpoints of the opposite sex. They know how to act and what to say on a date and, furthermore, they behave with ease

and enjoy it [17]. The age at which the individual begins to date may be important.

Sex experiences and practices of various sorts color the college student's attitude toward himself and toward members of the opposite sex [18]. Many have strange attitudes regarding themselves because of masturbation. Others have not had wholesome sex education. Some do not understand what is expected of them by the opposite sex. Others have conflicts between the ideals given them by their parents and ideals apparently held by their schoolmates. There are so many taboos built around sex that the individual who believes himself peculiar in any way can suffer greatly. Chapters XI and XII are devoted to the detailed discussion of this subject.

Social-life history. In addition to formal teams and athletic pursuits there are other items which appear under the heading of social-life history. Those who have never had playmates, who have never belonged to groups or held offices, differ from those who have had these experiences in the ease with which they meet fellow college students [19]. Some students develop few warm friendships and have very little to do with the student body as a whole. There are times when this exclusiveness is desirable. In other instances they select their friendships on the basis of their own peculiarities and the friendships, instead of helping them build well-rounded personalities, accentuate the peculiarities. Often upon entering college a student will find that, whereas he was important among the high school student body, he is unknown among the college freshmen. It is more distressing when he sees little chance of gaining recognition. There is always the individual who exhausts himself by extensive participation in extracurricular activity both in high school and college. He does this in an impulsive attempt to solve some of his serious personal problems [20].

School history. The course of one's school history may be a factor in personality development. Early failures in certain subjects, prejudices, dislike for teachers, encouragement by other teachers, embarrassment in class, have all been factors in building likes or dislikes for subject matter [15, 21]. There are those students who never have had to work in school previously. The difficult requirements in college place a strain upon them. They have never experienced the pleasure that arises from methodical work well done.

On the other hand, we find students who are in college merely because of previous drudgery and are for the first time finding that their ability is not commensurate with the material they must master.

History of extra-school experiences sheds light on some of the likes and dislikes of the student in college. A year or two of outside work may account for his unusual motivation as a freshman. Success in hobbies may be the basis for present strong interests. Loss of position or the assumption of major responsibilities at an early age may explain his overconscientiousness or the ease with which he is discouraged. A history of carefree summers and unscheduled leisure may be in part a cause of present irresponsibility. The same circumstance may produce in another individual ease in meeting other people.

History of inner life. One of the most important aspects of your history to the counselor is the history of inner life. The realization of the origin of your past fears in grammar school or high school may make them more easy to cope with now. Day-dreams express unsatisfied wishes. Night dreams go even further and often express the wishes which we dare not admit to ourselves in the waking state [22]. Many of our peculiarities may be explained in terms of the inner fight we are waging with the strong attractions which conflict with our ideals. Some of our strong aversions toward certain acts or certain personalities reflect our own weaknesses and our projection of them into other people. Some problems involving inner life are discussed in Chapters XIII and XIV.

Religious adjustment. One's religious history, in the broadest use of this term, is a major aspect of his personal adjustment. Some students have conflicts because they are members of minority religious groups. Some have been subjected to backwoods dogmas which they must unlearn if they are to accept the findings of science and the critical thinking of the philosophers of the ages. Changes in belief often occur in college and the student must adjust to them. In extreme cases, when his strongest beliefs and attitudes are undermined, he loses his point of reference. He cannot find a basis for right or wrong, good or bad. He has no foundation for

ideals or guiding principles. He needs a new point of reference [23-25].

Pre-interview blank: Summary. A student can gain considerable insight into his personality by reviewing his entire history, noting factors that are powerful in the production of stability, happiness, and integration and those which disturb and disintegrate. With a knowledge of the factors which produce mental harmony in his case and those which are disquieting, he has a basis for the guidance of his future development.

Now go over your own blank. Have the few suggestions above shown you how your present personality traits and dominant motives grew from past experience? Are your daily activities satisfying your strongest motives? Do you have broad interests? Are you living under conditions most conducive to the satisfaction of your dominant motives? How may you develop your personality further?

Self- and acquaintance ratings. In filling out the pre-interview blank, you responded to the request for information about yourself in a free manner. Frequently, the counselor wants to compare you directly with others. He wants to be assured that you have considered certain *specific* traits of your personality. In connection with these traits he uses a rating scale. He also employs the rating scale in obtaining others' opinions of you.

You will notice on the rating scale which appears in the Appendix that you are given definite instructions as to how to rate yourself. Each trait is *defined specifically*, and when you have completed it you can compare your rating with those made by other persons. The results are directly comparable. The differences may be noted at a glance.

The rating scale is *standardized* and *objectified* to a greater extent than the pre-interview blank is. It is not usually as objective as a test. The test is often a longer and more precise instrument for determining slight differences in personality.

In the Appendix are included two separate rating scales. They may be filled out by you or handed to your friends. An ample supply is furnished for this purpose. An interesting project may be planned

with the use of the rating scale. You and three or four of your friends may get together and rate each other on the various traits on the scale. For the best results, rate anonymously. Have a box in which ratings may be deposited without the ratee identifying the rater. A comparison of your self-ratings and your acquaintance ratings will be interesting and valuable. Be sure to observe the instructions which accompany each rating scale so that you will eliminate some of the common errors. These errors result usually in an overestimation or underestimation of the trait considered [26-28].

Tests. Tests are the most reliable and valid means of analyzing segments of personality. They are available to the psychologist for the measurement of many abilities and personality traits.

It is necessary that the test be selected and administered by a trained psychologist familiar with their administration and interpretation. The tester knows the exact degree of *reliability* or consistency of the test. The averages or *norms* for various groups of students are also included. These give test scores meaning. It is these advantages that make the test a valuable aspect of the analysis program.

Just as blood pressure tests should be administered by a physician or his assistant and always interpreted by the physician or a specialist in circulatory disorders, so should the psychological tests be administered by a trained psychologist. For this reason an elaborate sampling of tests is not included in this text. The importance of tests in analysis for vocational selection has been discussed fully in Chapter VIII. Most of the traits mentioned on the Rating and Test Score Blank shown in the Appendix can be evaluated by the use of a standardized test [26, 27].

Tests have certain *limitations*. First, they are not available for all traits of personality. Second, if these tests were available, the cost in time and money to administer all of them to every person analyzed would be practically prohibitive. Third, the test usually ascertains an individual's potentialities in related life situations rather than his accomplishments. Furthermore, tests usually measure segments of the personality and not the entire dynamic personality as it functions in everyday life. It is also difficult to measure the influ-

ence of the environment in which the individual functions. This, too, affects his performance. One individual may have a benevolent uncle, another an overcritical father. The first student may be given a large share in a business establishment, the second student may work 12 hours a day for room and board and a cash pittance. Circumstances such as these will greatly influence the functioning of potential traits.

PERSONALITY ANALYZED

Past experiences which cause problems. As has been seen in our study of personal histories, in order to understand some of the problems we wish to solve, we must understand their origin. Some counselors have found that for some students a thorough comprehension of the manner in which the problem arose is a major step in its removal. It is particularly valuable when you yourself discover how your problem arose or what is the true basis of your difficulty. You have a disturbing trait of suspiciousness. Suppose you should discover that this suspicion of girls of your own age was caused by a number of experiences in high school when these girls seemed to react negatively to a poor skin condition which since then has been removed. If you realize that your shyness in meeting other people is due to the fact that you have never acquired the habit of sociability rather than to an innate condition, you may be more encouraged regarding your future.

There are numerous aspects of our body about which we become sensitive. We believe that others notice our sensitiveness and are acquainted with those aspects of our personality which we consider undesirable. Some of us have developed complexes about facial features, about behavior, slowness, fear, and speech, to mention a few. Others of us are not included in certain social groups. In some cases we exclude ourselves in the belief that we are not wanted, or from fear of a bully or two in the group. We may therefore acquire habits of escape from difficult social situations. These habits grow from single experiences, are repeated numerous times, and become unified as a single personality trait. Then at the college level we find ourselves preferring a book to the company of individuals of our own age. We may be frightened by groups, or believe we are intrinsically unpopular. We may be submissive in company. Con-

versely, we may wish to be the star in the game, fail to reach this goal, and become overbearing and excessively aggressive.

It cannot be too strongly emphasized that yesterday prepared us for the problems of today and to a large extent we are reacting in the present to *past events which have left their marks upon our personalities*. This is particularly easy to understand when we regard the growing child who is born with diffuse behavior and highly general tendencies and who is molded greatly by his many experiences. Although it appears that there is some innate basis for temperament, vivid experiences largely mold specific traits.

Analysis reveals unconscious symbolic reactions. Situations repeat themselves many times but not identically. We fail to recognize them as similar but they arouse in us reactions almost identical with those aroused previously by their likenesses. The cases which were given earlier in the chapter illustrate this phenomenon. Persons who are associated with fear, disgust, oppression, and affection may never be seen again. Other persons like them are seen, however, and arouse in us these emotions. Our responses, too, are often *symbolic*. We may wish to express hatred of a teacher, but dare not. Instead, we hate his symbol, the course. We might even substitute fear for hate. You may hate a rival who will be present when you preside at a meeting. You suppress the hate in order to be a good sport. Instead, you fear the meeting will not be conducted correctly.

It is emotional transference of this type that makes analysis difficult. Events can arouse emotions which were established by similar previous events. Because the second event is a new one we are surprised that it affects us. These substitute stimuli are sometimes called *equivalent stimuli*. Since we are not conscious of the similarity of events we often fail to see how one may be substituted for another.

Two events need merely *occur together* to be associated. We are not conscious of the association between them. On future occasions one arouses the other. Should anxiety occur several times when coffee is taken to stay awake for a quiz, then coffee becomes associated with anxiety and may even produce it. Anger which occurred often in connection with a childhood teacher who had black hair and a pale face may cause one always to be more easily irritated by such a person.

Kinds of experiences which affect personality. Among the vivid

negative experiences that mold personality are embarrassment, shame, guilt, failure, pain, fright, aversion, disgust, and the like. Among the vivid positive experiences which may initiate a certain behavior trait are: confidence of an admired person, success, achievement of a cherished goal, winning of honors and prizes, a conference with a superior during which he points out our possibilities, an inspirational book, movie, play, or lecture.

The reactions we exhibit to unpleasant situations vary. We may withdraw from the persons associated with the event, or hate the event and the likes of it, or react in a vigorous positive manner and attack the situation. Once we react it is easy for us to behave in that way again. Further, the situation which caused the behavior, such as a stern father or a critical teacher, may be present over a period of time. Before long we find this reaction becoming a stable personality trait. Let us list some of these traits which grow out of vivid experiences and color the entire personality. Some negative, undesirable traits are: going off alone to cry, retiring in self-pity, hating the person or situation, becoming afraid and leaving the situation, pouting, and becoming ill. Some positive undesirable traits are fighting, blaming others, and losing one's temper in the situation.

Cases which show the role of past experiences. Let us describe a few complete responses to vivid situations which give rise to behavior traits and later color the individual's entire personality.

Alice M. is a very brilliant girl. Her grammar school grades were very high. Her mother is a Gentile and her father a Jew. They live in a town of 15,000 and although they are among the wealthiest families in town, Mrs. M. has never been invited to the "better" social functions. This very definitely has colored her attitude toward other people and toward her child's future. She prodded Alice to earn high grades. She often went out of her way to antagonize the mothers of some of Alice's playmates. She definitely influenced Alice's attitude by planting suspicion in her mind. Alice found she had few playmates. Her teachers recognized that she acted a little superior toward the other children, yet was very sensitive to their occasional criticism. One day in an eighth-grade class she and a rival engaged in an argument about grades and answers to questions on an examination. The other girl ended by saying some very cruel things to Alice about her religion. Alice burst out crying, looked around her for a moment, saw most of her classmates staring at her, then fled from the room. She

felt she couldn't go home and talk the matter over with her mother, so instead she went to the garage back of the house and cried and worried over what had been said.

The fact that she refused to go to school because of illness the day following the episode gave her additional opportunity for brooding. She showed all the symptoms of illness. She was pale, emotionally excited, cold, and felt physically ill. The physician failed to find the real causes for the disorder, so labeled it as a possible digestive upset. Today Alice can trace most of her shyness, her suspicion, her fear of other people, her tendency to become ill at the slightest provocation, and other negative behavior to this episode and the attitudes and habits which were its cause and effect.

Martha W. was a college senior. Her father was one of the wealthier men in a town of 5,000. Her mother was a New Englander who had married this well-established westerner and had come to live in Kansas. Her heart, however, remained in the East and she never became socially intimate with the people in the town. She taught her daughter her attitudes and consequently Martha was an insufferable snob throughout her school days. Her mother told her when she first went to school that she should pay little attention to the other children there. Her mother took pains to dress Martha throughout her school life in a superior manner. She was told to tell other children, "I don't play those games; I must grow up to be a lady and not play with everybody." She was frequently teased and criticized but under her mother's tutelage she developed a sharp tongue and could handle even her most caustic assailant. She frequently cried, however, because of her unpopularity.

She showed this superior attitude even to her teachers. She was upheld by her mother in this and frequently the teacher, under fear of consequences, failed to give the child the discipline she deserved. Her high school and grade school days were a series of verbal battles with other children in which she asserted her superiority. She developed few hobbies, either solitary or social.

Today in college she has few friends. She belongs to a "good" sorority but she must have her way in its affairs. She came to the psychological counselor with the following questions: "Why don't I get along with the boys as well as other girls do? Why do I feel lonesome most of the time?" She continued, "I go out with the other girls, they laugh and joke and have a good time, and I have difficulty doing this. When I do become easy in manner and light-hearted, I feel peculiar and I feel as though others do not like me." The counselor explained to her with some difficulty and unpleasantness on her part how she had built her present traits. He noticed that regardless of the tactfulness of his criticisms of her and her mother she was

offended. In fact, she forgot entirely the purpose of the conference and began to find fault with the counselor. He pointed out in a jocular manner that she was doing the same thing to him that she had done to her companions. His free, joking manner was the only thing that prevented her from exploding emotionally in the office. It seems likely that she knows why she has become the type of person she now is, but it is so painful for her to realize that she will not face the knowledge.

George N.'s father died when George was one year old. When he was four, his mother remarried. Her second husband differed from her in cultural background and religion. He was a jealous and suspicious person and these traits seemed to become more decided with age. During the first ten years of this marriage George's stepfather was able to support the family well by operating a farm which belonged to his wife. George's mother was very fond of her son and showed it. She loved her second husband but she could not help showing that he fell short of her expectations. The husband's response was a hatred for the boy, which he demonstrated particularly when the mother was not around. As time passed, however, this feeling became open. He made George work at heavy labor on the farm for hours at a time. He was highly critical of everything George did and frequently was brutal. When George reached college age, the stepfather threatened his life on numerous occasions. George's mother counteracted some of the undesirable influence the stepfather may have exerted by shielding the boy when she could. This, however, merely widened the breach between the couple. It also left George without effective discipline.

Although George had high ability, he had not developed good habits of work in school. His stepfather never failed to remind him of this. No doubt much of it could be attributed to the poor morale at home. George was eliminated from college on account of poor grades, had difficulty finding a job, and continued to have numerous encounters with his stepfather. These factors resulted in making him quite unstable. He felt no desire to work. He had little self-pride. He had no desire to bring his friends home. He felt that there was little he could claim for prestige. Although he was handsome, had high ability, good family background on his mother's side, and was popular with fellow students, he had achieved nothing either in school or in the vocational world. It is conceivable that, had his father and mother agreed upon standards and had they exerted a constant influence upon him to avail himself of his physical and mental assets, he could have been a superior student and high-type character. Instead, he is a bum.

Mary V. says she does not know the reason why she is so interested in Harold, but she is very much attracted. She does not realize that Harold has several mannerisms which Mr. Maurice possessed. Mr. Maurice was a very kind man upon whom she had a crush as a pre-adolescent child. He had given her more attention than anyone else. In addition, Harold is tall and dark like her father, speaks with a southern accent like the people at that pleasant resort at which she spent a month. Harold is a combination of *stimuli* or conditions which previously attracted her greatly. It is no wonder she is strongly attracted to him, even though he rebuffs her. All of these *emotional transfers* she discovered only when the counselor asked her these questions: Does Harold remind you of anyone? Are there certain aspects of his personality that appeal to you more than others? How does he differ from persons who do not attract you? Of what previous experiences do these aspects of Harold's personality remind you? Remember that the conditions of the previous experience need only be similar to those which surround Harold to cause him to arouse the same emotion as they did.

Application of analysis of previous experiences to your own case. Go over your own experiences with the aid of the blanks given in the Appendix and the suggestions provided in this chapter and try to determine what *factors* were *important in producing your present problems* and personality traits which you would like to eradicate. You should by this time have some insight into the past. You should see how past events and your reaction to these events can cause you to have a particular undesirable personality trait in the present. This insight should enable you to adjust yourself to problems. Just as an undesirable trait is often initiated by vivid experiences and habituated through similar successive events, new habits and attitudes can be built to take its place in the same way.

Unsatisfied motives which cause problems. Growth of motives. We are dynamic creatures. We are constantly adjusting to our motives. These motives are any persistent conditions which direct behavior. They begin as physiological urges. When an infant's stomach contracts he feels hunger pangs. He squirms and cries and his mother comes to feed him. He learns that crying satisfies the motive of hunger. Similarly, the unpleasantness resulting from wet clothing is removed by the fact that the mother responds to a cry. Fatigue, thirst, bodily vigor, fear, and anger are all among these

primitive physiological drives or motives which cause us to become active in childhood [29]. They guide our daily behavior and through them we acquire symbolic motives, such as interest in food and play objects. Other symbolic motives are the words "mother," "home," "good," "pretty," and the like. They are terms and conditions associated with basic motives and they assume some of the motives' potency.

Life consists of continuous response to motives. As soon as some are satisfied new needs emerge. It is because of these needs that we acquire new habits. The adjustment processes consist mainly of satisfying our desires.

Our motives are not all of the primitive type. We are continually developing new needs, wishes, and purposes that must be satisfied. The presence of the baby's mother motivates him at the end of six or eight months. At two years of age the arrival of the father in the evening occasions joy. At ten, the father's religion, politics, and mode of dress are defended with fisticuffs. These are symbolic motives which with time become just as strong as bodily urges. The child's ideals motivate him. The college football player who lives next door guides his behavior at twelve. The young girl watches and listens intently to the sixteen-year-old high school student next door. She wants tinted finger nails and rouged lips so that she may be like her older friends. Think of all the experiences and situations for which you strived throughout your development. Think of all the people and things that tended to direct your behavior and dominate it at times. When you make an inventory of all these factors you have a list of some of the motives that were operative in your development.

Individuality of motives. Writers have attempted to classify the motives of adults, and there is some value to such a grouping. Before listing the dominant motives of humans, however, let us say that the college student is an *individual* primarily and as an individual he has motives which, although they are like those of others, have a unique quality.

Harry V., an 18-year-old student, spends four to five hours every day in the library and enjoys it. He would be ill at ease if he did not. Harry's dominant motive is the desire to learn and master abstract

material. Basically he feels inferior about his physical build and he has found this avenue for the attainment of success.

Lee R. cannot wait each day until he gets into a baseball suit and is out catching behind the plate. He reads every line he can about baseball. He hopes some day to be a professional player or a coach. He is skillful in this sport, is highly successful, and enjoys the relaxation it gives from other activities less desirable to him.

Louise A. spends all her time daydreaming about the actress she hopes some day to be. Her grades are low and she participates little in extracurricular activity. Apparently her dominant motive is to become an actress but it will have to be in a dream world of her own, since she makes no preparation to become one in reality. These dreams are a means to pleasure which she has not learned to obtain from her everyday activities.

Margaret T., a sophomore in college, is interested in every boy she meets. She looks in the face of every male she passes on the street and apparently admires them all. Boys to her are the most important thing in the world. Although she is very bright she merely obtains grades sufficiently high to keep her in school so that she may date considerably.

Each one of the above students is differently motivated. Each one has certain dominant motives which we have mentioned, but each has other motives which we have omitted in order to emphasize the principal one. The character that our motives assume depends upon our individual experiences and our cultural background, the customs, attitudes, and mannerisms to which we have been subjected.

Classification of motives. Let us look at some of the motives common to the culture in America. You have learned to desire many of the following conditions [30]:

Social recognition—desire to be known by others, to be prominent in the community, to "amount to something," to be a power in the group.

Mastery—desire to master school work, social skills which make us popular, athletics, or vocational skills.

New experiences and events—desire for travel, books, games, new friends, new possessions such as furniture and clothes, social affiliations, membership in groups, cliques, invitations to parties.

Affections—desire for friendship with “the crowd,” affection from friends, parents, acquaintances, and the opposite sex.

Security—desire for security of economic status, of social status, of physical health, and of family, and approval of friends, family, acquaintances, superiors, followers, and of oneself.

Application of analysis of motivation to your own case. Go over the above motives and ascertain which are important in your life. Learn which are satisfied by your activities. List the ones that you do not satisfy over a given period. Ascertain if this is not a source of your unhappiness or maladjustment. Can you see why some writers say that the happy, adjusted individual is rather widely motivated, and is satisfying these motives in a manner compatible with the rest of his personality?

Conflict and thwarting of motives as cause of problems. Another source of maladjustment is due to the conflict or thwarting of motives. In such cases strong tendencies oppose one another, or are blocked by some condition in the environment, as we saw in Chapter I. Sometimes a boy both loves and hates his parents. He likes his friend but dislikes some of his habits. He wants popularity but does not like to make social contacts which produce it. He wishes good grades but hates study.

When you comprehend the clashing motives within your personality you have a key to your depressions, your unhappiness, your self-consciousness and feelings of inferiority.

When John wishes to become known as an important person in a freshman class of 500 and finds difficulty in attaining this recognition he is thwarted. The thwarting may be severe if his desire for recognition is strong and if he has practically no friends, if he believes he has no talents, and does not see extracurricular activities as a way to distinguish himself.

A student may have a conflict between his affection for his fraternity and his abhorrence of pledge duties and paddling. He may vacillate between being a regular fellow and enduring the subservience that a freshman in a fraternity must experience, on the one hand, and quitting the group on the other. He strongly wants to be an Alpha Alpha Alpha but he hates the trial period. A conflict ensues.

Martin is strongly attracted to a girl who is a little “out of his

class." She seems to encourage him somewhat but he fears he will never rank first in her affections. He loves her greatly but hates the way she treats him. He tries to forget her until she smiles at him. The emotions associated with the girl conflict.

Alex wants to reach perfection in school work, social relations, and recreation. He tries hard, but he falls very far short of his goal. He is continually disturbed by the conflict between the desire to reach his unreasonable aspirations and his believed failure. He believes others realize what a "failure" he is and this augments his worries.

Some people try to adjust to two *conflicting social groups* or to two different standards.

Frederick has been reared in an immigrant family and is subjected to pressure on the part of his parents to develop the frugal, serious traits of their European group. Greater pressures in the playground urge him to participate in the frolic and adventure of the 12-year-old American. He is attracted to both groups. He tries painfully to meet the incompatible demands of both.

One of the students mentioned in the case studies of Chapter I was a Christian Scientist. He believed that bodily illness is a state of mind. He tried to adjust to this symbolic "ideal," yet the condition of his health and the attitude of his fellows toward his disregard of the disease continually disturbed him. Another wanted to be a regular fellow—a symbolic goal. His early training made him a tense, serious student who was not easily liked by others. A third wanted personal athletic success and cared little for the welfare of the team. The team members openly resented this attitude.

Often, persons who try to adjust to two standards are unaware of the incompatibility of their standards. The social world is so largely symbolic. Names and customs are substitutes for real actions and meanings. One may belong to different groups a long time without realizing that he cannot serve both and remain consistent. A student may visualize a goal and not realize his behavior leads naturally to a different one. It is for this reason that adjustment in the years 1940-1950 is extremely difficult. There are many different cultural segments in which one must circulate. The individual must *know his worlds*; he must *know himself*; he must *know the process of adjustment* to his world.

Those who have strong conflicts or thwartings usually react to them in numerous ways [31]. To these we turn our attention.

Reactions to conflicts. When one has a conflict he may react to it in one or more of the manners suggested below [6, 32]. Usually these are not planned reactions but are *trial and error* in nature.

Rationalization. He may try to excuse himself or *rationalize*. A student may find a "reason" why he is not better known or not asked into a fraternity. He rationalizes his conflict between the desire for popularity and his loneliness by saying that he wouldn't join a fraternity if he were asked, fraternities are superficial and do not build habits of work or character. Rationalization is the resolution of conflicts through biased reasoning processes.

Projection. A student may find other people who are responsible for his difficulties. He may blame his parents for his shyness, saying they did not force him to associate with others earlier. He may blame some of his fellow students, who he thinks have an unwarranted grudge against him, for not encouraging him to enter extracurricular activity or inviting him into a fraternity. This is known as projection [33]. It involves the solution of a conflict between desires and achievement by blaming incidental factors. One may even project his motives into the minds of others. One who feels he is guilty of any undesirable act is often alert to this failing in others. When he discovers another guilty one he can appease his own conflict by punishing the other person.

Regression. A student may retreat or *regress* to earlier successes and live on a less complex level. For example, we find him in his neighborhood lording it over high school boys and speaking authoritatively about the team at the university. He may spend much of his time playing football on an empty lot with them. Many summer campers who are inferior in the games sponsored by the camp want to return home to mother who "understands." Some rural youths are glad to return to the farm to live within a lower income than the city offers. Regression, then, is the solution of a conflict or thwarting by the substitution of well-established behavior and situations for more recently acquired behavior and situations.

Defense mechanism. A person may *escape* or *defend* himself from his conflict through drugs, such as alcohol, or through a change

of environment as, for example, leaving school to go to work. Defenses also take the form of verbal statements or less spectacular behavior. A clergyman may fight his own conflict between religious beliefs and selfishness by preaching a sermon on selfishness. He is defending himself from selfish tendencies by preaching against them. A snobbish girl may defend herself from the approaches of her "inferiors" by a dignified attitude. A student may change the subject when other students discuss grades, as a defense against the admission of poor grades on his record. Defense reactions are any responses which tend to solve a conflict by aggressive behavior. Escapes are responses which tend to solve the conflict by withdrawal behavior. A person may cross the street in order to escape the chagrin of not being greeted by one who he thinks feels superior to him.

Fantasy. A student may satisfy all of his motives in his dream world. In his *daydreams* he may become an important football player or president of his freshman class. In fantasy one can satisfy motives that are thwarted in daily existence.

Compensation. An individual may work excessively in some solitary field, such as stamp collecting or target practice, in order to *compensate* for his failure in social situations. Compensation consists of the substitution of novel or more vigorous activities for those which are thwarted. Numerous examples of this are given in the discussion of the inferiority complex in Chapter XIV.

Repression. This refers to the submergence of tendencies which are thwarted or conflicting. One may try to forget an act which produced a feeling of guilt. Similarly, one will inhibit an impulse to carry out a desired but disapproved act.

The above seven forms of behavior all indicate that the individual is trying to adjust to a conflict. Much peculiar behavior can be explained in terms of an attempt to make such an adjustment. Projection, the act of blaming others and being strong in the condemnation of them, shows the existence of an unsolved conflict. Similarly does sensitiveness to certain matters indicate a conflict.

These seven modes of adjustment may or may not be advisable in a given case. Sometimes it is wise to regress to a simpler environment to prevent a serious mental disturbance. Some rationalization approaches reasoning. One's motives may be blocked and one must

convince himself that it is wiser not to try to satisfy them. Many forms of compensation are legitimate.

Discover whether you have conflicting motives. Go over your daily behavior, particularly your attempts to *excuse* yourself, to *blame* others, to *plunge excessively* into some activity, to try desperately to *reach perfection* in some field, or to *escape* an unpleasant situation through daydreaming. See if these are attempts on your part to *adjust to a conflict*. Discover what the conflict is, face it, and deal with it rationally. Maybe a planned solution would be superior to any of the above that you have used inadvertently. Are the matters about which you are sensitive explained in terms of an unsolved conflict?

You cannot be very far wrong if you face your conflict *frankly*. Seek to unearth those that you have suppressed, then conscientiously search for legitimate ways by which you can knowingly express the motive which has been thwarted. It is an unusual individual who cannot find a wholesome means for satisfying a motive. Take, for example, the desire for recognition. There are few people who are so devoid of skills and talents that they cannot find some avenue through which they can direct their energies and become successful in some pursuit.

Are some persons too analytical?

Mason L. came in to talk to the counselor about himself. He complained that he was not getting the breaks he should. He talked about his father's misfortunes. He said he had been reared to believe the world to be charitable and that if one practiced the Golden Rule and lived according to the Ten Commandments he would be rewarded. Instead, he has learned that this is a dog-eat-dog world and the person who has the most power succeeds. Then he began to tell about his own bad breaks. He compared himself with students who have money and have persons to help them.

As the counselor listened to him objectively, he realized that Mason is a boy who has received considerable attention from his parents. They, no doubt, have built up a bitter attitude in him as the result of their misfortunes during the economic depression, and have suggested it to him. He had been sheltered in his early days and now when he is meeting the world he finds his selfish nature incapable of coping with it. He blames all of his failures upon bad breaks and never on his own shortcomings. He spends most of his time thinking

about himself. He has above-average musical ability, and above-average general intelligence. He is a rather good-looking young man and with better grooming would be well above average in appearance. He is not so athletic as the average collegian, but not conspicuously lacking in masculinity. His every thought centers on his welfare. He expects greater success than he achieves, and more consideration from others. He is highly sensitive to criticism and therefore will not accept the picture of himself which is suggested to him by some of his associates.

Many persons who listen to this student a short length of time conclude that his trouble is that he is *too analytical*. This is incorrect. He is not analytical enough. He lacks perspective. He is *egocentric*. If he were analytical in the true sense of the word he would see more clearly his troubles and their causes. He has never analyzed himself sufficiently to discover that he does not have the ability he believes he has. It is true that he attends greatly to his feelings and is probably *too introspective*.

Arnold J. is quite introverted. He is very conscious of the acne on his face. Instead of regarding this as merely one aspect of his personality, he has isolated it, has regarded it in the mirror often, and has interpreted his whole personality as being colored by it. He sees the actions of other people as due to it. He inhibits his own reactions, anticipates hostility, and is suspicious of the motives of others. He has great pride and feels that he has fallen below most of the standards he had set for himself. At no time does he say to himself, "How can I use my talents in everyday activity?" At no time does he try consistently, despite initial lack of progress, to win success in student activities. He merely broods over his poor complexion, relatively poor grades, and lack of popularity. He feels he is not wanted, is lonesome and unhappy, and is soured on the world.

Is this student too analytical? No. He may be too *subjective*. He is not analytical enough.

It has sometimes been said that courses in psychology and the like make a person too analytical and introspective. One may become too introspective, but usually persons who are introspective have this pattern before they take courses of this kind. Often such courses can demonstrate to persons that their analysis has been subjective rather than unemotional. It is doubtful that we need fear the counselor lest he make us too analytical. In fact, the trained counselor stirs up less problems than does the dabbling amateur. The

counselor does not encourage self-sympathy. He tries to prevent the exaggeration of personal problems and undue attention to one's feelings. Instead he encourages the student to face the facts and see an acceptable solution to the problems they create.

What does the student know after analysis? This depends upon the content of the analysis. If the analysis consists of objective tests of general intelligence, specific school and vocational aptitudes, interests, attitudes and personality trends, then the student will know *how he rates in comparison with the many others* who have taken these tests. This aspect of analysis is discussed in more detail in Chapter VIII.

Suppose the analysis includes a case history which describes the development of the many aspects of his personality and his strongest urges. Suppose the analysis investigates the extent to which the urges are satisfied and the various attempts on his part to meet them in circuitous ways. Then he will have an explanation of the *underlying forces which cause him to behave as he does*. He may understand why certain events depress him, why he strives toward certain goals. He may learn the origin of certain mannerisms, habits, and attitudes, and will comprehend how these are all related to his major motives.

If the student utilizes the pre-interview blank discussed above, and carries on the rating project suggested, he will have traced the *development of many aspects of his personality*. In addition, the ratings of himself by others, together with the comparison of these with the ratings that others have secured of their personalities, will give him a comparative view of *his present-day tendencies*. Many students have achieved considerable insight into their own personalities by a trial-and-error procedure similar to this. They have, further, arrived at convictions concerning the necessity for building new habits and attitudes.

The advantage a student may get from *self-analysis unaided by a counselor is limited*, of course. We are too prone to magnify certain aspects of our personalities and to minimize others. Further, we rarely get a true perspective of our personalities as a whole by ourselves, even though we have the assistance of comprehensive blanks such as the pre-interview blanks. A trained counselor will em-

phasize the necessity of building certain habits which we ourselves may not realize. He will prevent us from overemphasizing minor traits and underemphasizing major trends. The counselor *motivates* one and helps to *strengthen morale*. He also directs our activities, prevents us from making errors, and helps us to plan a program for improvement.

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CHAPTER III

PERSONALITY READJUSTMENT

THE PROCESS OF CHANGING BEHAVIOR

Many collegians admit that they wish to overcome certain habits and build other more positive habits during their college years. There are, for example, habits of procrastination, habits of fear and shyness, tendencies to lose one's temper, and tendencies to be jealous and vengeful rather than cooperative [1]. All of these, the student realizes, are traits which he desires to eradicate. Concentration, cultural interest, perseverance, leadership, and personal charm, on the other hand, are habits he may wish to make a part of his personality.

Difficulties involved in changing behavior. Some expect the mere *wish* for a change in traits to be sufficient to cause the automatic emergence of the new acts. Only a small percentage of persons realize that *habits must be built* and that the changing of habits necessitates the reformation of personality. This minority realizes that the process takes time and planning and is not the immediate effect of a strong wish.

Another important fact is that most personality traits involve muscular habits: facial movements, postural habits, emotional reactions, which in turn involve physiological mechanisms. Changing personality differs from *talking about* personality. A "pep talk" alone will not change personality traits. New reactions must be established.

Personality is not easily changed. It is fortunate, in a sense, that this is true, for one would be quite unstable if the events of each day made him an entirely new personality. However, it also has its unfortunate aspects. When the average individual who has undesirable personality traits wishes to change this behavior he finds it difficult. He must acquaint himself with some of the principles

of learning. This knowledge may be gained through casual observation made during his lifetime, or from books on human nature.

Knowledge of the method of building habits, however, is not the whole story. The individual must have a *strong desire* to change his behavior. This desire must *persist* throughout the period that his behavior is being rebuilt. It is a rare person who has strong desires that persist, and who also has mastered some of the principles which allow him to change his behavior. Most of us follow the human tendency to try for a while and, then, when immediate results are not forthcoming, to give up in despair. If the engineer attempted to build a bridge in the same fashion we try as laymen to build personality traits there would be few complete bridges.

There are cases, to be sure, of individuals who have a strong motive which persists over a period of time, who are systematic in habit and who stumble upon some of the principles which allow them to build new behavior. Most of us, however, are not that systematic. The average student who realizes that he has either a mild or serious personality problem does not follow this realization with a *systematic program* of elimination and rebuilding of habits. It is no wonder then that the arrogant college student becomes an arrogant executive unless bitter experience operates to eliminate the habit. Similarly, the procrastinating collegian becomes a procrastinating business man. No student who wants to rebuild his behavior can afford to trust to the average dilatory habits for such reform. For this reason a systematic program is suggested below.

The essence of changing behavior. *Specific components must be considered.* Our daily behavior consists of numerous specific habits and attitudes that are aroused under a given mental set (direction). In order to build or eliminate a habit or trait we must consider the specific components of which it is formed. For example, the trait of student leadership involves these attitudes, as shown in Chapter X: interest in people, interest in groups, such as clubs and college organizations, willingness to follow the majority of the group in many matters, and appreciation of responsibilities. It consists, in addition, of a number of social habits: to know the names of one's acquaintances, to recognize faces, to see value in other

individuals, to cooperate with others, to make compromises, to exchange favors, and to carry plans into action.

Similarly, the improvement of grooming involves these daily activities, as shown in Chapter IX: an attractive arrangement of the hair, shined shoes, pressed suit, clean shirt, frequent effective cleansing of the face, harmonizing colors and patterns. All of these activities grow out of an alert attitude which causes the individual to observe the details of grooming of those whom he considers neat and attractive.

To overcome stage fright it is necessary to volunteer recitation daily in class, to talk frequently before small intimate groups such as bull sessions, to recognize lack of poise in others of the same age, to prepare daily in order to be able to recite in class if an opportunity presents itself, to arouse strong motives in oneself to talk in a group.

Improvement programs in which it is difficult to follow specific suggestions. Sometimes it is not possible to describe verbally all the steps which formation of a habit involves. No one can tell us *how* to skate. All he can tell us is: "Put on the skates, go to a large smooth surface such as a sidewalk and *try*." He may add: "Try skating on the grass first so you won't fall as easily and if you do fall you won't bruise as badly." You can learn to balance only by balancing. The same is true for swimming, cycling, and other skills.

Certain social skills are comparable. No one can tell us specifically how to act at a tea, at a dance, or on a date. Like skating these involve previously learned skills. If we dance well the conversation is easier. If we know and have practiced habits of etiquette, behavior at the tea is simpler. The proper, relaxed, pleasant attitude which aids success at all these functions results from *trial and error*. We are aided by knowledge of the traditional practices, by experience in meeting persons previously, by general relaxation of accessory muscles, and finally by knowing our specific goal. Further, it is valuable to know which acts lead to the goal and which ones impede us. Emotional effusiveness, bewilderment and withdrawal, for example, all keep us from the goal. Interest in others, knowledge about them and absorption in their conversation all guide us toward this social goal.

The analysis of the process of changing behavior. Of what,

briefly, does changing behavior consist? [2-12.] How do we get rid of undesirable traits and establish in their stead the behavior we wish? The method depends, of course, on the trait. It also depends on the individual. Each case needs special attention in its details. However, a general method for changing most traits is given below. The student will recognize this as a planned program of adjustment following the general pattern given on page 13.

1. *Understand present symptoms* and alleged problem.
 2. *Find the cause* of present behavior, ascertain where it was learned and how it was motivated—analysis.
 3. *Reorganize the motivation* or urges which allowed these habits to develop, or find acceptable means for the satisfaction of these motives if they are desirable.
 4. *Build personal morale* so that you may undertake the habit formation program with zest.
 5. *Find new motivation* or drive for new habits. This may necessitate a change in environment.
 6. *Eliminate undesirable habits*. This consists of associating habits with unpleasant or ineffective consequences.
 7. *Build other positive habits* and attitudes by specific exercises or trial and error.

Your problem may involve all of the above steps or only a few. A problem which does not involve the building of an elaborate set of habits may be eradicated by understanding its basis and re-organizing the motives that gave rise to it. This circumstance involves steps 1, 2, and 3 in the above analysis. It is illustrated by the case of a student who was afraid he would kill himself in spite of the fact that he had no desire to end his life. When he discussed his behavior with a counselor and discovered that he had developed this attitude as a result of childhood fears and suggestions, he was no longer disturbed.

The solutions of some other problems emphasize steps 6 and 7—the elimination and formation of numerous habits. One example is the correction of a feeling of inferiority that has existed over a period of years. Acquisition of good study habits, increasing one's friendliness, and becoming more conventional in respect to expression of affections are others. Before we discuss in detail all of these steps, let us examine a few cases of students who have changed their behavior by following these directions.

their behavior by following these directions.

PROGRAMS FOR CHANGING TRAITS

Case I.

1. *Present symptoms.* Ben H. is a 20-year-old sophomore in the College of Agriculture. He is pledged to one of the fraternities and lives in the chapter house. He came to the counselor complaining of dizzy spells. He had previously gone to the hospital and a rather thorough examination showed no physical difficulties. He said he felt very weak and nervous at times and experienced pulsating and throbbing feelings in his chest. On several different occasions he had spent several days in the hospital in the belief that the rest would remove his symptoms.

He was given a questionnaire dealing with prevailing emotional symptoms. The questionnaire revealed that he had a number of poor emotional habits. They consisted mainly of habits of shyness, tendencies to feel lonesome, sensitiveness, feelings of remorse, tendencies to daydream, occasional feelings of self-consciousness, tendencies to attend to depressed moods when they occurred.

2. *Basis of present problem.* His real problems concern relatively poor grades in comparison to his aspirations and to the grades achieved by those with whom he works, and his inability to be successful in athletics and in those social activities involving the opposite sex. He complains of "not feeling at home" when he is with the opposite sex. He has just learned to dance and is just beginning to get along with both sexes. He does not have great confidence in his social ability. He has a slight feeling of inferiority due to finances.

Ever since high school days he has felt that his parents' finances would not allow him to do the many things he would like to do. No doubt there was a conflict between his desire to participate in the "frivolous" activities of most of the individuals of his age and the realization that every cent meant a great deal to his hard-working parents. In a sense he was trying to adjust to two different worlds—the world of his associates, involving social activities, play, clothes, and spending money, and the world of his parents, consisting of duty, hard work, thrift, and careful planning, with an emphasis on the necessities of life and the future rather than on the frothy present. He had an obsession that he has never done superior work in any field and feared that he never could do good work. This depressed him.

3. *Reorganization of motives.* During the analysis of Ben's problem he realized that much of it was due to his attempt to accept many systems of opposing motivation. He was attempting to adjust to his parents' attitudes and his friends' attitudes simultaneously. He wanted high grades although his ability and study habits did not produce them. It was suggested that he sit down at his desk and list all of the activities in which his parents would like him to participate. Then

he should list his own desires. Finally, he should ascertain which of these would best help him to adjust to the future. After he had made this decision he might obtain the counselor's opinion of it. When he knows what is probably best for him, he is ready to plan specific habits. He is also better able to meet his parents' objections, at least in his own mind.

Ben saw he would have to reject at least in part some of the motives that had become a part of his personality. This was satisfying to him because he saw his conflict would be reduced. Ben's decision was to continue to participate in as many student activities as he could afford and to try to assume more of the attitudes of the more serious students who are adjusted to college. He was convinced that adjustment would bring him happiness and was worth the effort.

Ben realized also that it was the above-described conflict which produced his physical difficulties. He realized that his physical illness was an expression of his emotional upset and unhappiness. This realization, together with the initiation of the program described below, caused the disappearance of his physical symptoms.

4. *The building of morale.* The conference with the counselor did much to build Ben's zest for attacking the problem. He gained insight into his personality. He saw new hope and he realized that his personal muddle had a cause which could be controlled. He was shown his assets and his potential abilities. It was indicated to him that he was above average in intelligence. He had previously made good grades. He was perfect physically and had commendable goals and drives. He was shown that earlier he had been very successful in controlling his own life, that it was only recently that major difficulties had developed. He was shown that there are many students far less adjusted than he.

5. *Discovery of motives for the new habits.* During an interview Ben was shown the need for building new habits. These habits were to satisfy the new motives that arose in his attempt to adjust to his present and future environment. At this time the entire process of building traits presented below was explained to him. Further, numerous examples of other students who had built habits were given to him. He was told to discover all situations and desires which he thought would aid him to build the habits suggested below. For example, he was told to make use of his schedule and college events of a social nature. He was to consider how much satisfaction would grow from participation in the activities of other students.

6. *Elimination of undesirable habits.* Ben was encouraged to recognize all behavior inimical to the achievement of his new goals. Worry, for example, was to be labeled as such each time it occurred. He was instructed to ask himself every time he realized he was worrying, "What can I do about the matter?" When he found the answer to

this question he should act. If no answer could be found he should turn to more interesting activities.

Fear of social consequences, shyness, and the like should be displaced by the suggested positive habits below.

7. *The building of positive habits.* The following suggestions were given to him as a means of achieving his goals and becoming more like the serious student who is adjusted to college.

a. Realize you are the kind of person who does not like to face your major or minor problems frankly and *discuss* them. Cultivate the habit of discussing with close friends the matters which bother you. Remember, whenever a problem occurs, to talk it over in detail with a confidant.

b. Participate more in *extracurricular* activities. Spend more time talking with "the boys" and building up relations with them. Begin today.

c. Spend more time in *dating* with the opposite sex. Try to improve your technique of meeting social situations. Go to all the *social events* to which you are invited; meet as many people as possible. Try to profit through errors.

d. Make an active attempt to *place your attention on other people* and the activities in the external world rather than on your own feelings and troubles.

e. Realize that you worry too long over humiliating experiences rather than talking them over, that you keep in the background on social occasions, that you let little things disturb you so that you brood over them. Check these tendencies throughout the day. *Act instead of brooding.*

The following suggestions are given as the best method of building substantial habits:

Translate the above suggestions into specific habits. We tend not to build habits unless we try systematically. The only systematic method involves daily attempts and a *record*. Record in detail on a Personal Improvement Sheet (sample given in Appendix) your specific attempts. Give (1) the place, (2) the time, (3) the method, (4) the results, (5) your personal reactions and your rating as to the effectiveness of the method. Rate on a scale ranging from 0 to 10: 0 = low effectiveness; 5 = average effectiveness; 10 = high effectiveness as a method of building the habits or attitudes desired.

In building habits it is important to begin the program with as much *enthusiasm* as you can muster. Accumulate all the motives which you can to energize the program. Give the program all the

effort you possess. Never let an *exception* occur until the new habit is firmly rooted in your behavior. William James said each lapse in the building of habit is like dropping a ball of string you are carefully winding up.

Utilize every opportunity to *practice* the new habit. There are many free moments that can be used for this during *each day*. Reward yourself during the development of the habit by noticing your *progress*, and by allowing pleasant events to follow successful performance. Treat yourself as you would a competent employee who has been successful in some project.

Seek *natural avenues* to develop a new attitude or habit, such as games, athletics, parties, dances, hikes, hobbies, books, lectures, friendships, responsibilities, offices, friendliness and helpfulness, religion, clubs, and discussions.

Keep a record such as the following sample on the blank sheets given you.

Personal Improvement Sheet

Name or Number _____ Dates: from _____ to _____

Read suggestions on pages 54 and 55 before filling in this sheet.

Suggested habits and attitudes: *Overcoming feeling of inferiority.*

Specific methods and records suggested: (1) *Realize each morning your numerous assets.* (2) *Be conscious of daily evidences of progress.* (3) *Make 2 or 3 active attempts to be social that you would not make ordinarily.* (4) *Record daily extent of improvement in sociality.* (5) *Be calm—expect success to take time. Be assured that you are on the right road.*

Date	Specific Activities Attempted	Specific Results and Personal Reaction	Rating
Nov. 7 7 A.M.	I realize I am above average in ability, appearance, health and social habits. Also I realize my inferiority feelings are due to my complexion and shyness in meeting people.	This is reassuring, particularly when I think it through with some conviction.	6
3 P.M.	Studied for 3 hours. Feel I really know material and have accomplished something.	Feel that eventually I will be professional man and be somebody.	9
7 P.M.	I made an active attempt to talk to some of the fellows at supper table.	Felt somewhat awkward.	4
All day	When in doubt about greeting or talking to others, I attempted a greeting or conversation.	Some reluctance but usually satisfaction.	7

Case II.

1. *Present symptoms.* Arthur V. was referred to a counselor because of a nightmare during which he became quite violent. Arthur was very heavy and muscular. He had upset the room considerably and when he was restrained by others in the house he became more violent. Apparently he was unconscious of the commotion he caused. He was quieted only through the force of several men. A physician was called and he was given a sedative. The next day the counselor questioned him. He said that before he went to bed he was worried about a number of things. When pressed, he admitted he was disturbed about not getting along well with his fellow students, particularly girls. He was further disturbed about being dependent upon his parents; finally, the poor grades he was making added to his worries. He was highly ambitious and expected to achieve his ambitions by dint of strong will. It had not occurred to him that the methods he was using to solve all his problems were poor.

2. *Basis of present problems.* During the first interview Arthur revealed that he was very unhappy as an adolescent. His father is rather strongly opinionated and is looked upon by the neighbors as an individualist. Although his father is rather prosperous, he has few friends. Arthur grew up in a hostile community and most of his life has been spent trying to win success so that he could "show the people back home." He said that at adolescence everyone was critical of him. Even though he participated in some group athletics he never became one of the gang. He has never been away from home. Although he strongly loves his parents, he also hates them for the attitude they have aroused in the people of the town.

During high school he managed to dress more like the average boy. He has continually tried to break away from the "lone wolf" attitude of his parents. Even today, however, he has some difficulty in getting along with others. He is highly nervous, impatient, somewhat abstracted, sensitive to kidding, prefers to be alone rather than with people. He has enough practical perspective to see that in order to be successful in business he must be more social. He does not know how to achieve sociality. He tried to become witty and dominant but this alienated him from the group more than his previous habits had. Then he decided it would be through success that he would win others. His ability is not enough to achieve good grades. He has concluded that success will have to wait until he graduates from college. Now as a senior he sees that he has relatively little to offer the world. This again irritates him and arouses a fighting attitude.

He frankly admitted he was in a "terrible quandary" the night before his outburst, and did not know which way to turn. The only point of which he was certain was his hatred for things as they

were, and his desire to do something about them. His tempestuous nightmare was the result.

3. *Reorganization of motives.* Arthur's symptoms are the result of his attempt to fight an undesirable situation. He wants friends, success, independence, and personal satisfaction. He is not achieving any of these and sees no way to get them. He was shown that these are legitimate motives, that even though his efforts to date have been fruitless he should not surrender. His present achievements were pointed out to him with very little positive response on his part. He said that he considered what he had accomplished so far as nothing. He merely wanted to know how to improve himself in the future. Arthur is the kind of person who has to have some sort of striking success in order to satisfy him. It is very difficult to change his attitudes without this success. However, since he has been using poor methods to date to achieve his goals, the proper methods will surely yield greater success.

4. *The building of morale.* This required several days in Arthur's case. It was achieved by showing him how fruitless his methods had been. He was shown that he was fighting in the dark, that his failure had given rise to blind anger rather than directed programs. He was shown that with his present methods he could not have expected any greater success than he had achieved. He was shown he needed a systematic program to satisfy his motives. The opportunity to come to an older person for advice aided Arthur.

5. *Discovery of motives for the new habits.* He agreed that he needed to build new habits and was perfectly willing to be directed. He expected the habit building to take a number of days. In short, he was strongly motivated to follow any directions the counselor might suggest because of his desire to improve himself. What he needed was direction, not additional drive.

6. *Elimination of undesirable habits.* He was taught habits of relaxation to relieve some of his extreme tension and nervousness. These exercises were practiced in the office of the counselor. He was encouraged to practice them whenever he feels tension, as a means of eliminating it.

In addition, he was encouraged to realize each time he becomes anxious and active that as long as he makes daily efforts toward building the positive habits given below, he is doing all he can to solve his problem and that worry will be of no aid. It was suggested that he recall that these moments of tension are merely blind efforts to fight his problem. He has now learned to substitute more intelligent methods.

7. *The building of positive habits.* He was instructed in better methods of study. He worked out a schedule which distributed his time between work, rest, and play. He was given three rating scales

to give to his friends. These were returned to the counselor and all the suggestions mentioned by them were passed on to him anonymously. From these suggestions he tried to build new personality traits. In bull sessions he attempted to listen more and dominate less. He attempted to substitute habits of geniality for arrogance. He was encouraged to know his friends better, to understand their wishes, interests and attitudes. This was suggested as a means of coming closer to them and as a technique for avoiding the emotional aloofness which he previously practiced.

Case III. In this example the emphasis is not upon the building of new habits and the elimination of old as much as it is upon the *analysis* of the factors which led to the individual's present condition. In addition the removal of attitudes and conditions which produced this mental state are involved.

1. *Present symptoms.* Maurice E. was secretary to a minor executive in a newspaper. He had achieved this position because of success in several minor jobs. He had been a highly efficient and faithful worker. When he took this position he was afraid he would not be able to hold it. This fear increased with time. He thought he lacked the ability required for the job. He reports that he was emotional much of the time. He made errors he had never made before and he was afraid that at any moment he would be fired. He complained of feeling tired most of the time, and of having to go to bed when he went home in the evening. People noticed that he was not well. He found himself wishing he could stay at home more often in order to avoid meeting other people. He had numerous fears, including the fear of losing his job, of becoming ill, of being unhappy in marriage, or of some major disaster. He thought he was "not his old self." He felt that he would be punished by the deity for various promises he had failed to keep in regard to church donations, change in religion, and certain amorous indiscretions. In addition, he recalled several death-bed promises he had made to his mother and which he had not kept.

2. *Basis of present problem.* He had spent most of his life in his family home, which was of the lower middle class. He had attended a public junior college located in the high school building for part of a semester. He felt that he had never gone to college because he associated with his high school chums the whole time he was taking junior college work. He felt definitely inferior to the more affluent students who had attended or graduated from the large university which was located in the city in which he lived. Many of these graduates worked for the newspaper. He thought that they knew how to

dress better, were better poised, and had much better vocabularies. He was convinced that he was definitely inferior.

He had met a girl from a superior family. They had fallen in love and were engaged to be married. At first her family seemed to resent the fact that he came from a lower social level, but later seemed pleased that he was to be one of them. His fiancee had made many suggestions during their courtship, and had "improved" him in many ways. He had changed his religion to hers. He had become rather close to her father and had been guided largely by his beliefs. However, the whole time he was in his fiancee's home he felt definitely inferior and was quite submissive.

He had been a regular fellow when he was younger, had been able to hold his own in fights, had been a fair athlete and, on the whole, was quite confident in meeting the situations that confronted him. He had, however, developed some fears about the universe at large. His mother was very superstitious. She had frightened the children about storms and had threatened them when they misbehaved by telling them the devil would get them or God would punish them. He had developed a strong fear of the wrath of God and during his childhood had attributed many of his misfortunes to God's displeasure with him. This background constitutes a major factor in his present difficulty. It explains why he at present feels there are several unforgiven sins for which he must pay. Although he can argue against this for some time, it influences him at others. He had never discussed these matters with anyone until he came to the counselor.

3. *Reorganization of motives.* The counselor showed Maurice how his feelings of inferiority had grown from what he thought was an inferior family background and education. He was shown that he was comparing himself with persons of superior ability and background and this was jeopardizing his capacity for fulfilling the duties of a position in which he was capable of success. It was pointed out to him that he had certainly progressed much farther than most of his grade school companions, that he had done much toward lifting himself culturally and economically. Instead of recognizing these successes and using them as a boost toward further accomplishment, he was ignoring them. Further, he was disparaging himself by comparing his accomplishments with those of individuals who possessed many more initial assets.

The origin of his fear was shown to be in his childhood religion. It was explained that the early confidence and security that he had achieved through success with his fellows had been jeopardized by the fear and insecurity his mother had taught him. Parts of his religion were quoted to him, to point out that his view of the deity was one-sided; that there are other interpretations of God as a fatherly spirit who forgives those who repent and aids them to build a better

life in the future. He was told that he had to uproot from his thinking these negative notions. If he felt he had sinned, then the solution was to plan a program of repentance—one which he could meet. Certainly worry over his past would do little to help him.

It was pointed out that all of his symptoms were due to fears and insecurity. Throughout the interview the truth that there was no evidence that he was to lose his job was reiterated. In addition it was shown that since his fiancee planned to work after their marriage he had double security and no reason to worry. Throughout the interview he was asked to present evidence to substantiate his various worries. He could produce none. He began to see the bases for them in his many fears and in his recently developed feeling of inferiority.

4. *The building of morale.* It was suggested to Maurice that if he frankly told the counselor everything that was troubling him they could attack the problems together. The counselor would serve as an objective means of determining the validity of the worries. During the interview he was encouraged to talk freely. His assets were pointed out, means of removing his fears were suggested, and he was encouraged to return to the counselor whenever the fears disturbed him. The counselor's suggestions that he was not as "bad off" as he thought helped boost his morale.

5. *Discovery of motives for new habits.* The counselor showed Maurice very emphatically that it was imperative for him to eradicate his previous tendencies to worry rather than to plan to remove the matters that bothered him. He was told to label each fear in terms of its source. For example: When he began feeling that God would punish him for his sins, it was suggested he see the source of this feeling, frankly face any shortcomings, and plan specific means for their removal. Then he should turn his attention to more pleasant matters.

6. *Elimination of undesirable habits.* See above suggestions.

7. *The building of positive habits.* It was suggested that he find other avenues besides his work in which he could excel. It was pointed out that since he was a good baseball player as a boy, he should go out for the company team. Furthermore, he should join an athletic association in his town which was rather reasonable in cost, and accept responsibilities in it if they were given to him. It was further suggested that he discuss some of these matters with his fiancee and settle them.

MAKING AND BREAKING HABITS

Understanding the basis of undesired traits. *Insight.* Have you ever suddenly "seen through" some aspect of your behavior? At that time you recognized with some degree of clearness the cause

of a specific feeling of inferiority, jealousy, or some other unpleasant experience. This understanding is known as insight. The type of analysis which helps us reconstruct our behavior requires some insight. The more possibilities we see for substantial improvement of our personality the better our insight.

Did you use insight when you filled in the pre-interview blank as suggested in the early part of Chapter II? Did you see your *basic motives*—wishes, urges, ambitions, attitudes, interests, and habits? Did you make a note of those which were being satisfied and those which were not? Did you see clearly how you acquired certain of the attitudes and habits that trouble you most? Did you see why you are shy, overaggressive, submissive, ambitionless, unhappy, or in some other manner emotionally unbalanced? Did you realize that, since you originally acquired these undesirable traits, you can likewise *acquire the traits you desire*? If so, you know you can direct the acquisition of your behavior. Before, you had no insight and events largely molded your behavior. Analysis is a real help in changing behavior if it gives you perspective. It helps if it allows you to see how you came to be what you are and how you can become “master of your fate and captain of your soul.”

Example of a student gaining insight.

Oscar, a college freshman, complains of self-consciousness most of the time. When he first discussed his problem with a counselor all he knew was that he hated to be around other people; he felt ill at ease when others looked at him. After a discussion of the events of his life with the counselor he gained definite insight. He learned through *analysis* that his self-consciousness began two years ago. At that time his father divorced his mother to marry another woman who lived in a neighboring town. There was considerable gossip about the divorce. His mother felt the scandal very keenly and since Oscar was living with her, he, too, experienced some of the unpleasant consequences of this event. He did not face the issue frankly and learn the underlying reasons for the divorce. Instead he attempted to evade the inquiring glances of his high school companions, and avoided intimate contact with them for fear that they would ask him questions. It was at this period that his self-consciousness emerged. It is true that he always had had a slight tendency to be sensitive but had never been greatly disturbed by it. In this acute situation the tendency became more pronounced. He did not meet the problem, find a solution for it, nor

discuss the matter with some of his intimate friends in a frank, straightforward fashion. Instead, he withdrew, remained alone, and fixated his habit of withdrawal.

Oscar began to overcome this self-consciousness when he saw the motivating cause. He saw how the habit had been built. He further realized that the original motive had now been removed. The matter is no longer discussed in town. He is away from the place at which the divorce occurred. Only a few of his high school classmates are in the college. Therefore, his self-consciousness is the result of a transfer of a habit from one situation to a new one. He saw that this original self-consciousness was re-aroused in college during the first week because he met so many fellow students whom he thought superior to himself. They dressed better and were smoother socially. They seemed to know their way around better. He saw that aside from this cause which can be remedied there is no reason for self-consciousness in the new situation. Since, however, the habit of self-consciousness was rather well established these situations elicited it.

Oscar reports that when he realized that his self-consciousness was not an intrinsic part of his personality he was greatly relieved. Further, when it became evident to him that he could rebuild habits of poise and social competency, a new world opened to him.

Oscar has to establish in his mind the conviction that the cause or motivation for self-consciousness is now removed. This he can do by firmly and vividly reminding himself that the major cause for his self-consciousness no longer exists, as suggested here. "I know why I was self-conscious. I was afraid others knew of my parents' divorce, and disapproved. I was afraid to talk about the matter. I ran away from it. Now I am facing this occurrence as a natural event which results from the circumstances that preceded it. My dress and social manners are improving daily. I am becoming more like the other fellows. My self-consciousness is a hang-over and I am labeling it as such. It cannot disturb me and I am going to prove it. I am meeting people with a confident air and in time I shall gain smoothness."

He can proceed with the second step of removing the present habits and substituting new ones. In this case it is a matter of grooming, dress, and social smoothness.

In this case the major emphasis is on the analysis of the problem. To be sure, the elimination of a tendency to put too great emphasis on one's own inner life and the substitution of habits of improvement are also involved. Nevertheless, most of the problem is solved once the person sees his behavior in perspective and can talk about it coolly.

Analysis by discussion of emotional problems. Personality analysis not only reveals information as to the individual's problem; it also has a therapeutic value. This adjustive value of the analysis will be discussed fully here.

Reluctance to discuss personal problems. It is a paradox that those who need most to discuss their problems are least willing to do so. It is the shy, self-centered, shut-in sort of person who is most taciturn. He guards his mental life carefully and shares it with no one. When a problem arises, he has no outlet. His own consciousness is his major interest and he becomes even more absorbed in it when difficulty arises. Since he magnifies his problem, becomes highly emotional over it, has little else to distract his attention, his difficulties grow. The more serious they become, the less willing he is to admit to anyone that he is disturbed. It is only when he feels he can no longer carry the burden of conflict that he finally, in desperation, discusses the matter with someone. It should appear clear from the material below that the best thing he can do is to select a trusted, competent counselor with whom he can discuss his problem.

Discussion allows an emotional outlet. Discussion of one's emotional problems has been referred to as the "talking cure." It has long been known that if we can talk over with an understanding listener those matters which disturb us, we are greatly relieved. This is known as *emotional catharsis* [13]. The discussion of the problem, whether it is accompanied by weeping, tremor, or some other overt expression of emotion or not, results in released tension. The individual as well as the counselor is aware of the relief which follows after the story is told. This, however, is rarely permanent. Students should not feel satisfied with this temporary relief and neglect to return to the counselor for further assistance.

Discussion desensitizes the individual to his problem. When the individual discusses his problem with an able, experienced counselor of any kind, the counselor assumes a calm attitude. He is acquainted with similar cases; he has heard this story in another form before. To the counselee the matter is very serious and unique; the thing that has happened is overwhelming. He sometimes does not see how life or the universe can go on. To the counselor this

is only one case in many, and one event in the lifetime of this particular individual.

The student who is relating his problem cannot but be impressed with this calm. He is *associating his difficulties* for the first time *with a cool, composed attitude*. At all times during the interview the counselor is sympathetic and understanding but his sympathy is more intellectual than emotional. He sees the student's problem. He knows how the student feels, but he goes further—he sees it in relation to the student's environment as a whole and his lifelong experience. To him there are ways out. The disturbing event is not an insurmountable block. It is a problem that may be met in one of many possible ways.

After the student has discussed it several times with the counselor and has planned in terms of it, the problem will be largely stripped of its strong emotions. He will begin to have an objective attitude toward it.

Discussion changes attitudes toward the problem. Discussion also causes other changes in attitude. When we brood over a problem, we usually recall it and all its unpleasantness time after time. We get very little new light on it. When we worry we relive the predicament without any solution in mind. In order for our story to carry over to an audience we must be *objective*. Immediately we seem to realize that there are other people in the world; that what seemed to us to be all-important might seem foolish and trivial to someone else. We may even say to the counselor, "This might seem foolish to you, but it is important to me." This admission is worth much to us. We have already made a *different association* with the problem [14].

Further, the discussion of the problem encourages new ideas to emerge, new possible causes for the difficulty to present themselves, and *new solutions* to appear. We may say to the counselor, "This doesn't seem as bad now as it did before." Again we have changed our attitude.

In telling our problems to someone else we must be *logical*; we need not be logical when we run over our difficulties in our own minds. We make wholesome associations rather than disturbing ones. It is interesting that even if the counselor does nothing but nod his head every now and then, utter a few "Oh's" and "Is that

so's?" we are nearer to the solution of the problem for having discussed it with him. We have *new insights, new associations, and new attitudes* toward it.

Discussion provides information and motivation. Try as he may, the counselor cannot avoid responding either in expression or in words during the reporting of a problem. As he responds sympathetically and understandingly to the story, he gives the person who has brought the problem to him new *strength, increased morale, and more active motivation to find a solution.*

The counselor also inadvertently supplies *information* with an interpolated "You're right there," "That may not be true," or, "I am sure that you have the wrong idea about this aspect of your personality and I will show you evidence that this is true when you finish." Problems frequently arise because of erroneous ideas, false information, and lack of perspective. The counselor's assurance that the matter that worries you has occurred in the lives of 70 per cent of the persons of your sex and age certainly gives perspective. Another contribution that the counselor makes even before he plans a therapeutic program for you is to give some suggested solutions for your problem. He will spontaneously interrupt you and say, "Well, now, you can overcome that by doing thus and so," or, "I can help you find a means of solving this problem by . . ."

It is obvious then, that the analysis of one's problem and one's personality has adjustive value. Some psychotherapists have maintained that many problems can be solved entirely through a thorough analysis of them over a period of time [13].

Removal or reorganization of motives. *What the removal of the motivation involves.* Most of our behavior is directed by motives or persistent conditions. We sleep because of persistent organic conditions (fatigue) or the many stable habits which are built around sleeping and which are easily aroused by feelings, sounds, and other sensations previously associated with sleep. We feel inferior over minor incidents because of previously built attitudes. We lack self-confidence, aggressiveness, good study methods, and the like because of well-established, partially acquired attitudes. These must be changed, removed, or satisfied in a pleasant manner before our

problem can be solved. The motivation or directive force for a trait or habit may be a *person*, a *place*, or a *condition* under which we are working.

Alice A. felt most self-conscious in the presence of her roommate, who was her rival for grades. She found, after she lived with a different roommate during the second semester, that she no longer felt self-conscious.

Mae E., a freshman girl, was very homesick during the first three months at school. When she moved from her dismal little room to one that was bright, airy, and well kept, the homesickness abated. At this new place she met more interesting and attractive girls with whom she ate, shopped, and played.

A feeling of inferiority may be caused by a condition such as lack of success in a new situation.

Hugh W., a junior who had come to the university from the junior college which was connected with his high school, felt quite inferior when he moved into the fraternity house at a large state university. For six years he had been in a familiar environment. He had known most of the students and had become quite a leader both in high school and in junior college. This success made him overcome a previous feeling of inferiority which he had experienced in grade school because of his slight physique. Now he fell back into his old state of mind at the grade school period. He had not known any of the boys before he came to the university. Many of them had come from another region of the country and spoke with a different accent. Most of them seemed more aggressive than he. Previously a leader, he was now an unhappy follower. This resulted in strong feelings of inadequacy. He began to participate in activities and by the end of his second semester at the university, when he began to take an active part in engineering events at the house, the feeling of inadequacy and inferiority began to disappear. He began to feel more like one of the group.

In this case the motivating factors were the unfamiliar surroundings which elicited early fear and inferiority attitudes and failed to bring out the more recently acquired positive aspects of his personality.

It should be clear, then, that we can remove the motivation which gives rise to a habit or mental problem by removal of the *constant condition* which causes it. This constant condition may

be something within the individual's organism—an attitude, a viewpoint, a desire, a habit, or a way of thinking. The external factors merely arouse or set off this existing attitude. Removal of the external factors very often helps solve the problem. Sometimes, however, the inner organization, or the attitude, for example, is so strong that changing the external environment is not very helpful. On several occasions we have come across previous experiences which built up traits or motivated trends in the individual. These motives have guided the behavior. If a person has been forced to be submissive for years and the force is withdrawn, he remains submissive. Tendencies to be wasteful, fearful, boastful, and the like direct our specific acts once they have been developed.

The reorganization of motives requires a change of attitudes. There are cases in which it is impossible to eliminate thoroughly the factors which arouse the attitude or internal organization. Suppose the matter of taking an examination disturbs the student greatly. He becomes emotional, his hands perspire, his heart beat accelerates, his rate of breathing increases, and he is disturbed for a day afterwards. Suppose further that we know this is due to an attitude aroused by the examination. The student in this case is afraid he will not make as high a grade as he desires to make or, in his own language, "as he *must* make." As long as this student remains in a scholastic environment, as he feels he must since he is a good student, it will be impossible to remove the factor which causes his problem. Therefore we must change his attitude. This is true in many cases. Reorganizing motivation is not merely a matter of *changing environment*, changing circumstances, rearranging schedules and housing, but it most frequently is the *building of a new attitude* and the *reshaping of the individual's mental organization* or building new habits. To this we shall now turn our attention.

Examples of reorganizing motivation. Let us consider a case in which the motivation is still present and causing the habit to continue.

Bert is a 20-year-old college student. He feels inferior because his family lives on the wrong side of the tracks. When he was younger his father had an income of \$12,000 a year. Now it is around \$1800 a year. Since there are five in the family it has been necessary to rent a small house in a part of town in which they would never have con-

sidered living in other days. Bert has never frankly faced, nor attempted to adjust himself to, the issue. He has continually dodged it. He has refused to tell any of his friends where he lives. He does not let them take him home, but makes them leave him at his uncle's home which is more pretentious than his parents' home. He prefers to stay at his uncle's home if there is the slightest opportunity. His feeling of inferiority results from the comparison that he makes between the former financial status of his family and their present condition. It is largely caused by his refusal to face the issue frankly and deal with it.

When he discussed the matter with the counselor he was urged to think it through. The counselor encouraged him to assume an attitude of frankness. He tried to show Bert that if his friends really like him, and if they are really worth holding, they will not object to the fact that his father's income had been reduced so drastically. On the other hand, if these friends do object they are not the type of friends he should cherish. The counselor suggested that Bert might find fine fellows whose fathers have incomes similar to his father's and who possibly have stronger character traits than his present friends. He was shown that he could be most happy by being frank with his associates and thereby live a life free from conflict. Bert began to realize the wisdom in the counsel, particularly in view of his recent unhappiness in his unsuccessful attempt to impress his associates with wealth he did not possess. He began gradually to convince himself that he was just as good intrinsically as before his father lost his money, that real traits do not require riches. Then he systematically told his friends the facts about his financial status when the occasion offered itself. At first he did this with some self-consciousness but later with nonchalance.

In the above case the motivation which caused the conflict was removed only by changing the person's attitude. Before this change he was motivated to lie, evade reality, and feel unhappy for having done so. Now he can tell the truth about his economic status. He is beginning to feel less inferior about it and therefore there is no reason for embarrassment. It is true that this transformation did not occur overnight. It took several weeks and numerous conferences with the counselor and some of his friends in order to become established in his new attitude. Even then he frequently felt inferior among those associates whom he refused to drop and who regarded him as inferior because of his father's financial reverses.

Another case in which the removal of the motivating factor resulted in the disappearance of the problem is given below.

Warren complained to the counselor of anxiety and moodiness. Most of his friends thought him a very well-adjusted individual. Few knew that he was greatly worried over the possibility of developing heart disease. The fear of this disease disturbed him night and day. The only outward sign of his mental problem was his irritability at certain times. To some people he presented a very cynical attitude. He later admitted that this was merely the outward form of his inner emotion. After a number of months of worry over the possibility of developing the disease he finally consulted a physician. The doctor assured him, after a thorough examination, that there was no possibility of such a development. He showed him that his fears had no foundation. This helped Warren greatly. He later talked with a psychologist and reported that with the doctor's assurance his troubles vanished immediately. At times he had to reassure himself and recall what the physician had told him but in the main most of his worries had vanished. The psychologist showed him that the tendency to worry is an acquired, somewhat stable personality trait. He showed Warren that he had built up a habit of nursing his minor aches, pains, and difficulties, and disregarding the interesting events around him. Warren was urged to spend more time in play and to redirect his thoughts when they turned to worry. The main factor in clearing up his symptoms and the worry which consumed so much of his time, was the assurance by the physician that from present indications he would not develop heart disease.

In this case the motivation was removed and with it the symptoms tended to disappear.

Building personal morale. *Problems often depress us.* Emotional problems, as the very name implies, carry with them a personal disorientation. When we are troubled with emotional difficulties, our affective life is off keel. We are depressed, unhappy, fearful, discouraged, or abnormally excited. We feel that we are in no mood to tackle new problems, particularly problems of a difficult nature. Frequently one who is disturbed by an emotional problem will remark to the counselor, "But I have been trying to build new habits for years and there is no use." Before the successful counselor suggests plans of action, he usually builds up either consciously or inadvertently the morale of those who consult him. Let us discuss some of the factors which aid in this process so that the student who is emotionally disturbed can know what to seek.

How others may aid us to build personal morale. After we have analyzed our difficulties and our general personality background, theoretically we are ready for a program of habit and attitude building. Actually we may feel we are not ready for this strenuous undertaking if the analysis confirms our feeling of being badly maladjusted. The analysis must include our assets, our talents, and the forces in our life which can be used to bolster us during the crises. It must reveal our *potentialities* as well as our shortcomings.

But potentialities on paper are often not real enough to motivate an emotionally ailing person. A realization of his potentialities that has grown from his own thinking is sometimes of little value. He is helped most by one whom he respects, trusts, and can temporarily lean upon. He often wants not only a friend who is sincere, but a friend who is equipped to help him find himself. He wants someone in whom he can confide, someone who will respond to his specific problem. Many times the priest, minister, or doctor fulfills this service.

We have discovered, then, one aid in the building of personal morale. It is *another human being* who is understanding, friendly, and willing to sponsor the emotionally troubled individual. This sponsor must be able to *interpret the behavior* of the emotionally disturbed person. He must give the depressed person *perspective*. He must show him how to make use of his assets, must present them in their best light, must minimize his problems, and, finally, must show him how others have passed through a similar travail, to emerge as stronger personalities as the result of the crisis [15, 16].

Other boosts for personal morale. Sometimes a book, a cause, or a ready-made code borrowed from another has the effect of building morale. Usually for permanent results, many personal contacts, books, and inspirational experiences are necessary. The more human the influence, the more effective it is. A warm, sincere, personal assurance of success is far more effective for the average person who is facing a crisis than the most eloquent literature.

With increased morale the student is able to attack his problem more adequately. He has an active attitude. He anticipates success. His case isn't so bad, he feels. Someone else has confidence in him.

Stable personal morale. Discussion is confined here to building

morale at a given time. The whole question of personal morale is a larger one and we shall discuss it in detail later. The healthy-minded person has had a personal development which has given him a reserve of morale. It is sometimes spoken of as "personality integration." The well-adjusted individual is well integrated. He either possesses dominant motives which control the other less important wishes, or follows a conscious philosophy of life which gives him permanent direction and guidance amid fluctuations in mood.

Finding motivation for new habits. *Essence of the process of arousing motives.* How can we arouse the drive to build new habits? We must in some manner associate the strong motives with the desired habit. The motive must be aroused and the habit associated as a means of satisfying it. We may arouse existing urges, attitudes, and feelings. This may entail *arousing old purposes*. We may see the proposed habit as a means of satisfying old needs. It cannot be too strongly emphasized that the motivation must not be all ideational or rational. Strong motivation is *concrete* and *vivid*.

Some of the strongest motivation directing the lives of human beings is also that of which the individual is *unconscious*. One whom we love or respect can frequently arouse zest for the new habit without our knowing why this new habit seems attractive to us. In such a case the habit is suggested indirectly. We may react positively to the new habit without realizing what our strongest desires are.

Here are a few examples of motivating situations arousing habits.

A seclusive, introverted student, a sophomore, is motivated to become more sociable by placing him in the room with a friendly, well-adjusted extrovert. His new roommate secures dates for him, takes him to dances, and accompanies him to the many public events sponsored by the school.

A well-planned bibliography consisting of novels, short stories, and case studies, together with several conferences, was successful in changing the motivation of Marian E.

Harold V., a junior, possessed great potentialities as a leader. He disliked people and had never acquired the skills necessary for get-

ting along well with them. The motivation that was aroused in building new habits included the following program: (1) a strong realization that it was imperative that he change his personality, (2) appreciation of his possibilities as a leader, (3) a specific program that could be started at once, (4) a systematic turn of mind which caused him to attack the problem objectively. He typed out in detail the specific habits and attitudes that he must achieve and the manner in which this might be done. He underlined the crucial parts and reread these each morning. He noted throughout the day the extent to which he carried out his plan and recorded the results in a diary each evening. His excellent progress acted as one of the strongest motivating forces.

General means of arousing motivation. First there are the motives that are found common to most people of our culture. For example, the wish for *new experiences*, a wish for *security*, for *mastery* of some skill or endeavor, and the wish for *affection* and *social recognition* are a few of our common motives. Then there are the individual expressions of these motives to which we may appeal. Some individuals are motivated by their hobbies, their strong interests, their personal ambition and life purposes. These should be used as appeals in building habits. New habits must be established with buoyancy. Certain personages, books, plays, social activities, and responsibilities are all motivating to some persons.

Specific techniques in motivation. The student will find many of these helpful as he tries to build new habits and to guide and direct his old behavior [17]. Which of these seem most helpful to you?

1. Clearly state your new goal—get an image of it.
2. Realize that the time will pass whether you are building new habits or not. Why not build the new habit?
3. Try to make a game of it. See that it will be fun.
4. Challenge yourself.
5. See that your plan is similar to that which has been successful in dealing with other problems in your own life and in others.
6. Plunge into the plan of reconstruction immediately.
7. Get somebody to help you or to build the habit with you.
8. Use your dislike for someone else as a spur to acquire habits different from theirs.
9. Use your affection for some person to urge you on to imitate him.
10. Plan to see daily success.
11. Refuse to be a quitter.

12. Challenge yourself in the name of some group or organization to which you belong as, "I must remember I am a real man," or, "I must remember that I am a member of the Jones family," or, "I must remember that I am an Alpha Alpha Alpha."
13. See how the new plan fits in with your tastes, attitudes, interests, and hobbies. See that the new plan does not conflict greatly with your daily habits. See that it is just as easy to build an act once you "get into the swing of it" as not.
14. Realize that repetition reduces any unpleasantness that is present at the beginning.
15. See the novelty in the plan. Look at it as an interesting experiment.
16. Get the opinions of others, particularly those who will encourage you.
17. Make your program a long-time program and do not stack the cards against yourself. Do only what is humanly possible.
18. See that you are doing a little bit each day without great effort and at the end of the month you will experience the accumulated effect.
19. Answer all the arguments against your new plan with vehemence and repeat these answers whenever doubt rises in your mind.
20. See all the unpleasant aspects of *not* carrying through your program.
21. During your program punish yourself for all the failures and reward yourself for all the successes in meeting your daily schedule.
22. During the course of the experiment evaluate your progress. Contrast "then" and "now."
23. Use all of the above suggestions not once but many times throughout your program.
24. Try to find cases of other persons, particularly great persons, who have gone through the same experience that you have.

Elimination of undesirable habits. *Habits are often symptoms.* Most of the time when the motivation for a symptom has been removed the symptom continues to show itself. This was shown in the case of Bert who continued to feel self-conscious even though the cause—family difficulties—no longer existed. He had built up a habit of self-consciousness and carried it with him into a new environment. The habit was *functionally autonomous* [18]. There are many examples of this. In fact, it is probably the rule that habits continue after the motivation has been removed and become motives in and of themselves unless they, for some reason, are unpleasant and fail to satisfy other motives.

Trial and error learning. We have shown previously that the only method of acquiring or eliminating some personality traits is through trial and error. Social poise, pleasant facial expressions, ease in a group, skill in conversation and in social chatter are all learned by trial and error. We are pleased with our successes and reprimand ourselves for our failures. The principles below show how this method leads to learning.

Of what does the elimination of a habit or attitude consist? A frequently used method for eliminating habits is to allow them to fall into disuse or to suppress them. We can best eliminate an undesirable habit or attitude, however, by allowing or planning for *unsatisfactory consequences* to follow this habit or attitude. These consequences may be unpleasant, painful, embarrassing, silly, pointless, or in some other way inadequate to satisfy the motive. This is known as the "law of effect." We shall see a number of examples of its operation presently [19, 20]. Finally, we may build new habits which involve some acts of the old habit and tend to dissolve them [21]. In fact, one of the most excellent methods of eliminating an act is to build a better one in its stead.

Elimination of behavior by disuse. Some habits have been minimized by allowing them to fall into disuse. It is very difficult for strongly motivated habits to do so, however. Many persons of "strong character" believe that the use of forced disuse or "will power" is the one means of eliminating habits. These people observe their fellows who are unwilling to break habits of smoking, overeating, fingernail biting, and temper display, and conclude that it is because they lack "will power" that they continue these habits.

This method of forced disuse, or "will power" as some designate it, is not as effective psychologically when used alone as is often claimed. Forced disuse of some strong habits may create more problems than it solves. The individual may become nervous, emotional, and irritable, and thereby begin a new series of bad habits. Try for example *not* to think of food for five minutes and you will notice that you think of it more than you would have otherwise. On the other hand, try to become absorbed in some interest for five minutes and you hardly know the time has passed and the thought of food has probably not entered your mind. We shall

show in Chapter XV that the voluntary control of one's behavior is very important. Along with this "exertion of will," however, there must be an adequate psychological method for the eradication of the undesirable habit.

Elimination of habit by planning unpleasant events to follow it. Punishment is one of the best examples of this method of eliminating acts through undesirable consequences. Chagrin, shame, and censure may be used as unpleasant events planned to follow undesired acts.

Many students have found that if they keep an accurate record of the time they have wasted each day and show it to the counselor each week they tend to eliminate this habit. The chagrin that results from admitting that they waste time deters them.

The *reported-record* method may be used in the elimination of any habit, such as nail biting, extreme tension, fear, disturbing mannerisms, and unfortunate attitudes such as the anticipation of hostility from others, and the like.

One student tried to check his temper by forcing himself to apologize for his behavior immediately after each explosion. He hated to do it, of course, but he felt it helped eliminate an impulsive, undesirable habit.

We may also use this principle in changing the behavior of others. A student cured his roommate of untidiness by calling attention to it in a semi-jocular manner each evening at the dinner table.

Margarete O., an adolescent girl, was infatuated with a boy of whom her family did not approve because they questioned his moral standards. It was also obvious that his social habits could stand some polish. Her parents allowed her to continue to see the boy, but under circumstances which brought out in strong relief his undesirable social practices. After several such meetings Margarete realized that her attraction for this boy was an infatuation, that in contrast to her other friends his crudeness overshadowed his transient attractiveness.

Elimination of acts with undesirable consequences by allowing them to run their courses. It may be possible that the habit which we wish to eradicate has unpleasant consequences that are intrinsic to it and need not be planned. Under these circumstances it may be

well to let the act run its course. We all dodge intrinsically unpleasant situations, often unwisely.

It is a very clever person who utilizes these unpleasant experiences. Such a person regards social errors, chagrin, and the like as a means of knowing *what not to do* next time. Instead of being depressed for days on account of the error he says, "Well it was worth the experience; I'll not do that again under these circumstances." Then he drops the matter. If the memory recurs he labels the event as "sad but fortunate," reaffirms the intention to use the knowledge gained, and turns to more interesting pursuits.

Sometimes an undesirable act is followed immediately by pleasure and only later by unpleasant consequences. The latter may consist of remorse, disgust, feelings of guilt or sinfulness.

For example, in the heat of a discussion Alice N. gossips about several of her friends. While she relates the interesting stories the listeners "egg her on" and give her the attention she craves. Later she regrets what she has said and knows it will get back to her friends.

Another case is illustrated by Joe Z.'s behavior on dates. He is carried away by premature amorous impulses only to be repulsed by the girl he is escorting. He realizes later that he has ruined his chances for later stable relationships with her and her friends.

There are no experimental results to advise us as to a procedure in cases like the above. When the initial pleasantness is equal or greater than the later unpleasantness, it might hypothetically be assumed that the act will be strengthened rather than eliminated. The following methods are tentatively suggested:

1. Substitute other habits to take the place of the undesirable one.
2. Whenever the act occurs, do not let it run its full course to include the pleasant consequences.
3. Increase if possible the unpleasantness of the secondary consequences, and decrease the pleasantness of the immediate consequences. This may be achieved by a change of attitude between occurrences of the act.

Elimination of behavior by discussion of it. Discussion of an act forces us to associate it with the events which led to it, and with the consequences. We have discussed this in detail above. Let us cite a few examples.

Monte R., a graduate student, reports that when he discussed his temper tantrum and jealousy with his roommate he was able to remove them more easily.

Bea E., a coed, says that when she can talk over matters of sex with a boy of whom she is very fond, in an environment which does not arouse sex impulses, she can do much to control his behavior.

Fears, recurrent, unpleasant ideas, impulses to act in an undesirable manner are all dealt with by the professional counselor by the "talking cure" method.

Laboratory methods of eliminating habits. Another method for the elimination of a habit is suggested by one psychologist. He deals with stuttering and fingernail biting in children by asking them to come into the laboratory to practice these acts while they are surrounded with negative and unpleasant consequences. The child is told to stutter, even encouraged to attend to his stuttering and notice how it sounds. He is told to attend to the biting of his fingernails and the consequences thereof. He is encouraged to practice nail biting at intervals. At certain points in the training period new habits are built—habits of curbing the act [22]. It is possible therefore to eliminate a habit in a *laboratory situation*. This method requires professional direction.

Summary. Thus far we have discussed five methods of eliminating habits. (1) Eliminate the habit by disuse or voluntarily halting the habit in its course. (2) Engineer events so that the habit will be followed by *unpleasant consequences* which will help to eliminate it. At the same time it might be well to allow pleasant and encouraging consequences to follow a counterhabit that is being built in the place of the undesirable habit. (3) Allow the habit to *run its course*, particularly if its natural consequences will be undesirable. Under such conditions the habit will tend to eliminate itself. (4) *Talk over the consequences* of the habit with someone else and thereby establish in one's own mind an association between the early aspects of the habit and its consequences. (5) *Repeat undesirable habits in the laboratory* systematically so that the act and the consequences may be definitely established and related. Examples of these will be seen in our discussion of cases in which behavior was changed.

Building positive habits. *Use principle of effect and repetition.* It should be noticed that the principle below is the same one presented in the discussion of learning study habits. Only the examples, which deal with personality here, differ. We have discussed the principle of effect in the elimination of habit. The same conditions operate in building habits. Satisfying consequences must follow acts we desire to build.

Mannerisms that are complimented are repeated. Success at bridge makes the game a regular practice. Should we feel we have made a good after-dinner talk, we shall accept another invitation to speak. Attitudes and modes of behavior at social gatherings that do not seem to irritate others tend to become a part of our social front. Other examples of essentially positive effects are: a smile, pleasantness, satisfaction, improvement, response from others, rewards, praise, money, publicity, and attention. In addition to incidental repetitions, it is well to plan and to repeat consciously.

Use principles of transfer and recency. The principle of transfer is important. In building new behavior it is well to make use of past behavior which is well established. "Learn the new through the old" is a simpler way of putting this. A basketball player usually does not have to learn as much as a novice in order to be a good baseball player. The girl who has been active in extracurricular activities in high school can use the skill learned there to further her success in extracurricular activities in college. Transfer of learning or experience is most effective when there is a great similarity between the old and the new situation.

Recent experiences can be more effectively used in the present learning situation than experiences and habits of the distant past. College students, who try to build a habit for a week, give up, and then a month later begin with another short spurt, are inferior to those who allow last week's experience to reinforce this week's efforts.

Avoid distractions; space learning. It is important in a learning situation to have as few inhibitions (conditions which lead to negative responses) as possible. For example, if a student is to learn how to become an effective public speaker it would probably be best to start his training by assigning him a speech to be given before a friendly audience. This is particularly necessary if he is the

type of individual whose spirits are greatly dampened by failure. Enemies act as an inhibiting condition and friends as a stimulating one. Difficulties should only be introduced in the learning process when the habit is fairly well established. *Spaced learning* has been found more effective than extreme cramming. This, too, argues for a consistent habit program properly spaced over a long period.

Build habits in natural situations. One warning must be sounded. Whenever such a program is planned and diagrammed it naturally assumes an artificial character. A successful habit-building and personality-training program must not be too artificial. It must be built up in *natural* daily events. This has been suggested throughout this discussion but probably has not been emphasized enough. All the principles given above are important but they cannot be applied mechanically. They must be applied in natural situations which are a part of everyday existence. They must also involve people. A good suggestion is to build your habits in terms of people similar to your usual associates. It is well to surround yourself with persons who have the habits you desire. There is evidence for an unconscious imitation of our associates on our part.

Use principle of wholeness. This brings us to another principle, the principle of *wholeness*. Those acts which are not artificial or fragmentary but compose a whole act are learned and performed better. Some writers have called this the principle of "pattern," some the principle of "belongingness." Try writing your signature letter by letter and contrast it with your signature as written in the normal method, that is, completing the total pattern at one sweep. You will notice a difference. Try going down a flight of stairs one step at a time, thinking of each act before putting it into practice. Then come down as you usually do. All new habits have certain elements of artificiality. There is present a conscious control which drops out of the total picture when the act becomes smooth with habit. Acts, in their conception, can have a piecemeal and artificial nature or a pattern and whole nature. The parts for the act can belong to one another and make up a complete habit.

This method, however, is not effective for all individuals. Many who feel that they are lacking in social habits are keenly aware of the contrast between themselves and other more poised individuals. They magnify the difference that exists between them and others.

They feel they have failed, and return from some function resolving never to attend another again. Therefore the *life situation method* must be fused with a more tutorial and artificial method. In this case the counselor would choose the type of party the student is to attend, tell him what to expect, what attitude to assume, and possibly suggest he go with another student who will help him get into the swing of the party. When both methods are used to supplement each other the habit is guided along scientific lines and also is constructed in terms of the everyday life in which it will be used later.

Surround yourself with facilitating conditions. It is well to have as many facilitating influences as possible. In learning a new act the individual should surround himself with those conditions which foster the act and make it more easily performed. A number of these were suggested in the section above. A carefully planned learning or re-education program consists of numerous secondary factors, all of which enhance the learning of the activity at hand. These secondary facilitating factors are illustrated in the following case.

Martha S. realized she was very unsociable and planned a program of change. She asked her mother and father to give her at Christmas an electric grill and coffeepot for her room at college. Then she invited a group of girls into her room several nights a week for a late snack. She tried to be the perfect hostess, was gracious, complimentary, and genial. She controlled tendencies to be loud or excited. She took special care to make her room more colorful and bright. She tried in all ways to make this a real occasion. She found it easier to be friendly with these girls on other occasions.

Use socially approved avenues to satisfy motives. One of the best methods for satisfying strong motives is to *substitute socially approved habits* for those that have been inhibited. It is not legal to challenge an adversary to a duel with pistols. This practice entails more problems than it solves anyhow. We can, however, settle our disputes in a court of justice. By so doing we "sublimate" our tendencies to fight.

A college sophomore told with great satisfaction how he silenced a fraternity brother who was a consistent bluffer by challenging all of his claims and statements personally or by proxy. He admitted that his first inclination was to handle him physically.

This is known as the process of sublimation. We sublimate our sex urges in dancing, mixed parties, courting, and the like. Sublimation is used in connection with all of the major motives. It is an example of rebuilding behavior which has been blocked. This rebuilding occurs by means of transfer. We substitute similar approved responses for those which are blocked.

Avenues for habit and attitude building. We have placed so much emphasis on the natural avenues through which we build our everyday habits that it might be well to enumerate a few of them. In our discussion of "avenues of adventure with time" (pages 153 to 155) we present numerous avenues in college through which our attitudes are acquired and habits practiced. Many of them may be utilized easily in an experiment of our own to build the habits and attitudes we desire [23]. Let us illustrate with a case.

Ruth A., a senior, says she feels that she is a different person as a result of the past four years at college. She is less shy, more sociable, more tolerant, broader in attitude toward customs which differ from her own, more of a leader. She feels stronger in her convictions and enjoys a wider range of habits. When asked to state briefly how this happened, she said, "I have read stimulating magazines, short stories, and novels. I have heard sermons and lectures, and have participated and led in forums, conferences, and bull sessions. These have made me think over issues I ignored before. I have been active in young people's church groups, Y.W.C.A., and a sorority. I have learned to take a stand on issues I consider vital, by actually doing so. I have found that there are others who will stand with me on these matters. I have enjoyed hikes, picnics, concerts, exhibits, sports, and indoor games with members of both sexes. These have greatly increased my range of interests and my experience in getting along with people."

Participation in a wide range of college activities has many therapeutic values. The individual learns a number of social habits as a by-product of the participation. He learns to enjoy the activity and it acts to enrich his life and give him a new scope of interest. It serves as a source of comfort and encouragement in times of failure. Usually those individuals who are least adjusted are the individuals who are lacking in social habits. It is no wonder that authors in this field place such stress upon the building of social habits as a means of personality development [24].

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CHAPTER IV

STUDY TECHNIQUES

INTRODUCTION

Harold T. graduated from —— High School where he was in the upper third of his class. He had always received good grades but had never remembered studying. His father is a physician and is able to pay all of Harold's expenses while he is in college. He is a member of —— fraternity but was not initiated the first semester because of his grades. He wants to study medicine, but his motivation is not very strong. His father had suggested medicine because Harold would be able to take over an established practice. Three weeks before the end of the first semester he realized that he would not make his grades and began to try to cram. His intentions were good, but his habits bad. He stayed in his room the first night after making resolutions to study, but it was an hour before he really got down to work. After another hour during which there were three or four interruptions, he had accomplished practically nothing, with literally hundreds of pages in each of four books still unread, and with his notes in poor shape and not reviewed. "How can I ever do it?" was the thought which continually coursed through his mind. The easiest way to banish this unpleasant thought was to do something distracting. The more pleasant this something, the more effective it was as an opiate. So Harold became more active than ever. He went to shows; he spent time in the gym; he lounged in the fraternity house and in pool halls; he tried not to think of his grades and cut class more often. At the end of the semester he failed twelve hours. He had another chance the next semester to make satisfactory grades. He changed his room to one on the third floor of the house and roomed with a senior. He definitely promised his roommate to do better. He scheduled his time carefully to include more study. His roommate helped him to establish a habit of study by suggesting that Harold arrange to study in the same room with him from seven to ten each evening and by refusing to talk with him during this time. Without any special methods, except the urge to make his grades so that he might be initiated into his fraternity, a daily study time, and an interested roommate, Harold's grades rose above passing the next semester. This allowed him to be initiated, and when last consulted he was receiving some superior grades.

Space does not allow the inclusion of twenty or thirty additional cases which might be cited to illustrate the various causes of academic success and failure. There follows, however, a check-list of techniques which have been found to be of value as study habits. Not all good students have all of these habits, and not all poor students lack them all, but these suggestions are valuable in improving the work of a typical student. They also enable the student of superior ability to make the time invested in study more effective. These techniques do not all have equal value; some are many times more effective than others.

An interesting use of this check-list is to read over each of these suggestions and note on a separate sheet of paper the ones which apply to you. It would be of greater interest to perform a little experiment. You might ask other students to check the items that describe their study activities, and compare them with your own. Do you possess more or less of these positive habits than they do?

Check-List of Effective Study Habits

Motives and incentives for study.

- * I have several definite, strong *reasons for attending college*.
- * I have selected a *vocation*, and have planned a tentative course.
- * I have found several good *reasons for knowing the material* in each course I am pursuing and see its value.
- * I have a keen *desire for success*.

Class period study and note taking.

- * I am *active* all during class—I force myself to be so. I ask myself questions and try to see why every step occurs when it does.
- * I review the classroom work shortly *after the period is over*, and before notes are cold.
- * I *prepare for class* by anticipating the topic for the day, go into class with certain questions in my mind, and I maintain the critical attitude.
I get the *essence* of the lecture in a full, organized outline.
- * I realize that it pays to *attend class* for I know it will often take hours to compensate for a lost lecture in preparing for an examination.

My *notes* are neither too brief nor too long and are as personal as possible.

Preparing for and taking examinations.

- My *preparation for examinations* is just a rigorous review in the form of a self-quiz. I try to learn the essentials or the total outline first, and get the details later.
- * I enter the examination room knowing that I have done my best, and that if I remain *cool* and work hard I'll do well.
 - I never *expect the impossible* of myself. If I did, I would always be unhappy and disappointed.
 - I write first the answers of which I am certain, for *encouragement*.
 - I am sure I *understand* just what a question calls for before answering it.
 - I have learned not to become *flustered at examinations* by preparing examinations and taking them myself at home, by being prepared, by realizing everyone else

is subjected to the same conditions, and by realizing that this examination is just one of many.

I allow myself a certain amount of *time* for each question and *check* all my answers before handing in my paper.

Schedule and plan of work.

- * I have a schedule, and have a *specific time* each day for a certain subject.
- * I have a book all ready to open when the hour for study arrives, and I *start with a bang!*
- * My *study periods* are not too long or too short, but they are regular.
- * I take time out for *rest*, but I see to it that I return to study.
- * I have a *definite place* to study, and do nothing else but study in that place.
As soon as I sit down there, it suggests study.
- * My place of study is not surrounded by too much noise or too many distracting people. My desk and wall are *devoid of distracting objects*.
- * I have a *time for play* and amusement, so I don't feel that I am missing anything while studying.
- * I do not try to *do the impossible in one night*. If I did I would fail, and continually flog myself mentally for failing.

Habits of concentration and daily preparation.

- * I always get a *general idea* of the nature of the assignment, and what I am to know when I finish studying. Then I go over the material carefully.
- * I stop at the end of each section and *review in my own words* what I have just studied. I sometimes outline or mark the book, but always get the substance in a form that can be reviewed.
- * I utilize statistical tables, graphs, italicized and bold type, topic and summary sentences. With these and other aids I try to discriminate between the important and the irrelevant.
- * At the end of the assignment, I *quiz myself* in a fashion similar to the quizzes in class.
- * I am careful to get the knowledge *accurately* the first time.
- * I always think of the *meaning* of the facts, how they are related to other facts I know and to material of everyday life.
- * In memory work, I realize that every word or name has been selected for some *reason*. Knowing that reason helps me to remember it.
- * In memory work, I always *overlearn* rather than learn just to the point of perfect recitation.
- * I use odd times to *review* that which I have learned—*between classes* and in the afternoon.
- * I *do not allow myself to daydream*, for I am continually checking on my progress.
- * I *study with others* only after I know the material and want to be tested, or when there is a particular point I don't understand.

Deficiencies in foundation subjects.

I *read rapidly*, always seeking the main ideas, and without speaking the words to myself or pausing over words.

I am mastering one *new word* each day.

My grades are not being lowered by repetition of a few *errors* in spelling, arithmetic, or grammar.

Other factors affecting study.

- * I am in good *health*; my eyesight is good or corrected with glasses; I have periodic medical examinations.
- * I have good daily *hygienic habits*—habits of regular hours for sleep, of eating nourishing food, of proper elimination, and of sufficient outdoor exercise.
- * I try to overcome all *aversions* to subjects or teachers incompatible with my personality by finding their positive, pleasant aspects.

I have taken a college aptitude or *intelligence test* and know how much I can expect of myself and how hard I must work to attain my goal.
I possess the necessary tools for work, such as my own books and laboratory supplies. I realize the failure to buy books is a false economy in view of my total investment.

Evidence for effectiveness of efficient study habits. The experiment suggested above has been performed on a large scale by several researchers. In one experiment 69 statements, quite similar to the ones given here, were submitted to 220 students at Stanford University. Half of this number were in the highest 10 per cent of scholarship, the other half were in the lowest 20 per cent of scholarship. Each student in the high scholarship group was paired with a student in the low scholarship group on the basis of intelligence test scores. This was done so that any difference between the groups would not be due to an intrinsic difference in ability, but to differences in study habits. These students were also paired as to their relative length of time in college, so that any difference would not be due to time spent in school. The students were to check those statements which described their habitual study plans. The author chose 30 of the 69 habits of study in which the high scholarship students differed materially from the low scholarship group. The tests were scored on a mathematical basis, and the median score for the low scholarship group was -12; for the high scholarship group, 46 [1].

The above items which are starred were found empirically to be characteristic habits of good students. Some were discovered as distinguishing good from poor students in the Stanford project. Other items are from other investigations using questionnaire, interview, test, or direct observation of students. Many of these starred items were discovered in several of the studies. Those items not starred are derived either from laboratory experiments on learning or efficiency or from other findings of the psychologist. In all of these inquiries, general *intelligence* stood out as an essential factor in successful college achievement, but by no means was it the only factor [2-7].

The author took from his roll book the records of three pairs of students who were among the 90 students enrolled in a class in General Psychology. Members of the pairs were *alike in intelligence*.

gence but, as will be noticed in the listing below, widely *different in semester grades* based largely on objective tests. In two of the cases the difference is almost as great as the range of grades. Obviously it is the efficient use of ability by means of good study habits and attitudes which explains these differences in grades.

<i>Initials</i>	<i>Army Alpha Score</i>	<i>Semester Grade</i>
J. S.	135	F or failure
A. S.	135	S or superior
R. T. S.	154	I- or very inferior
L. P.	159	S+ or very superior
M. M.	184	I or inferior
R. P.	187	E+ or highly excellent

Can study habits be improved in college? There are data available to answer this question positively. At numerous colleges at which courses in study habits are given and records computed, it has been reported that the course resulted in an improvement of the group taking it as compared with a similar group of students with no instruction of this type.

At Ohio State University a student is required to obtain a point-hour ratio of 1.8 for graduation. Two groups of probation students of the same intellectual status had received a point-hour ratio of .77. One of these groups was given instruction in study habits; during the period the ratio rose to 1.79 and the matched, untrained group to 1.04 [8]. Similar favorable effects of such courses are reported by other teachers [9-12].

Is the training a permanent acquisition? The answer to this question comes from the same university. Approximately three and a half years after the training 58 per cent of the study class maintained a passing average and only 18 per cent of the control group had reached this standard [13].

MOTIVES FOR STUDY

Motives for increasing efficiency in college.

"What's the point of working so hard and taking college life so seriously? I'll have to go to work soon enough. As long as I'm passing, I'm satisfied. I never was one of those book-worming grade-hounds anyhow."

This is an excerpt from the conversation of a contemporary college

student. It is obvious from these statements that certainly he has never learned the joys that issue from work. Most college students do, however, see reason for increasing efficiency. Some of their motives for better work in less time, in addition to interest in subject matter, are given below. Before improving study technique the student must have "the will to learn."

The joys of accomplishment. There is a great amount of pleasure in creating, in mastering, in performing an act well. One of the appeals in certain sports, athletic pursuits, and hobbies is the accomplishment component. There is satisfaction in mastering a field of discourse, in the conviction that you understand and can utilize the content of a course. At a later date satisfaction will result from intelligent comprehension of the better magazines, from recognizing the terminology of a science, from finding meaningful a reference to a familiar trend in modern physics or to a proper name in history. This educational residue has been referred to as cultural background, and individuals appreciate the value of such knowledge.

Desire for approval and honors. Besides grades, the election to Phi Beta Kappa, and achievement of degrees with distinction and honor, there are numerous other honors in the form of pins, scholarships, fellowships, and membership in honor societies affiliated with the sciences and humanities. These all motivate students to gain the creditable records which are prerequisites to election to the rolls of these organizations. Some educators believe the increase in tangible honors places too great an emphasis on the externalities of acquiring just so many keys and pins, rather than emphasis on scholarship and knowledge for its own sake. Others believe that many of these honors act as motives to initiate individuals into scholarly habits. Both points of view contain valuable elements. The real scholar, however, is the one who is primarily interested in a quest for knowledge. The honors are by-products of this search.

Several experiments substantiate the common impression that honors, encouragements, and compliments increase subsequent productivity. In one experiment, for example, school children took tests, were complimented, and were found to improve on taking the test a second time. As the old maxim has it, "nothing succeeds like success" [14].

More time for hobbies and other interests. Efficient school work should appeal even to the less scholarly or more practical student who finds his greatest interests in extracurricular activities. Efficiency allows him to do better work more rapidly, and leaves time for the greater interests.

Happiness for parents. Efficient work raises grades, increases honors, and affords parents happiness and compensation for the sacrifice which is frequently necessary to afford a college education for their child.

More adequate preparation for professional courses. With the increase in candidates for professional work, the various law, medical, engineering, and other professional schools of a better type are finding that they have more applicants than the facilities of the school will accommodate. This condition has been instrumental in causing the administrators of these schools to select from the entire group of applicants for entrance those who, from past accomplishments or present aptitude, indicate that they will make best use of the opportunity afforded them. Some schools use previous records as the only criterion by which a student is judged.

Grades in preprofessional work are rather indicative of future accomplishment. Men graduating from Harvard College *cum laude* have three times as many chances of graduating with honors from the Law School as the men with a degree and no honors; those having the more honorable degree *magna cum laude* have above six times as many chances of graduating with honor as those with the degree only; and the chances of those graduating *summa cum laude* are about nine times as great for success. Similar data have been calculated for the relationship between academic success in preprofessional work and work in other professional schools [15].

Business success. 1. Grades and later income. Salaries of several thousand college graduates in the employ of the American Telephone and Telegraph Company were studied thirty years after graduation. This is one measure of success and this study shows its relationship to the caliber of school work these men had done. Divisions in grades were made on a basis of four groups: those in the upper tenth of the class, those in the first third, those in the middle third, and those in the lowest third. The median of the salaries in each of these divisions showed the progressively higher

income to be associated with higher grades, particularly after an initial period of service. It will be noted that these results are based on medians or mid-salaries in a group. The study does not show that *all* men graduating in the upper tenth did better than the rest of the men in the upper third. But it does show a definite *tendency* for men receiving good grades in school to be more successful in an institution like the Bell System than those making lower grades [16].

An incidental finding in the Telephone Company study which should be emphasized in a text on adjustment is that there is an initial five-year period of adjustment during which there is slight difference between the salaries of the various scholarship groups. The ambitious should be aware of this period, which probably exists in many vocations, and should supply the motivation necessary to overcome the dissatisfaction many young men experience with slow early rise in vocational achievement [16].

2. Personality and later income. Success in extracurricular participation is also predictive of later success. The three highest and three lowest ranking students in school grades and extracurricular achievement at Wesleyan University from 1897 to 1916 were studied. There were distinct differences in worldly success, as rated by classmates, between students who showed marked achievement and no achievement on the campus [17]. Other studies corroborate these results [18-22]. For some vocations, like "business," extracurricular achievement in college is more closely related to success than is scholarship. In others such as law, teaching, and the ministry, scholarship is more indicative of success [20]. Age at graduation is also related to later success [19].

Personality traits which correlate relatively high with later salary are: accuracy, social interest, enthusiasm, aggressiveness, and popularity. Although the rating technique is subject to error, these results seem to agree with common observation [21].

3. Conclusions regarding college records and success. The conclusion of these studies is that *the predictive value of various records and achievements in college varies with the type of work the individual will enter later.* In selling and personal contact work, common sense would lead one to believe that other factors besides scholarship would probably be more indicative of future success. If

a student is successful in his contacts around the campus as an active member in several organizations, he is apt to be successful in such types of work in the business world. On the other hand, if a student is successful in technical classroom and laboratory work, he will probably be successful when he applies this skill and knowledge later; he will also reap the benefits of the habits of hard work and perseverance which good grades usually require. The relationship between scholarship and success cannot be interpreted as being due to intelligence alone, for there are other factors besides intelligence which produce high grades. Important among these are the factors of hard work and the ability to direct one's activities well [23].

A student can well afford to strive for the highest grades he can hope to make in the circumstances under which he is attending school, as permanent scholarship records are often all that an employer has upon which to base an estimate. There is very little justification from any viewpoint for the student who is capable of doing good work to eschew good grades as a stigma, or to harbor the idea that those students receiving them are "grinds" and "book-worms." These terms are usually rationalizations on the part of the individuals who are not doing well in school, to protect themselves from criticism.

On the other hand, the mere accumulation of grades, keys, pins, and degree is not enough to justify an attitude of great superiority in the business and professional world. Such a student has shown that he is well able to give himself a theoretical preparation, and with such a superior preparation he should be able to distinguish himself professionally. This however, has to be demonstrated. He cannot expect to rest upon academic laurels. Some business men greatly resent a superior attitude, and such insolence is a handicap to the individual directly and indirectly. There are some smaller companies which do not even refer to the student's previous record. A degree, or a certain number of years at a college, is all the information they seek.

Achievement and success in life. In addition to success in terms of monetary returns, there are many more *real* forms of success, some of which cannot be measured at all. Success in friendship, success in marriage, success as a parent, success in relationships with

other persons, success in attaining happiness and mental serenity are all true forms of achievement, and when we forget our mad rush for the socially approved forms of success we all must admit that some of the achievements listed above are of the greatest intrinsic value. It is difficult to measure and ascertain quantitative degrees of success obtained in terms of these achievements. Persons rarely realize or take credit for the fact that they are successful in their superior adjustment in these realms of human activity.

Further, there is the success acknowledged by our fellow men because of our own attainments as a leader in our professional world or community life. This type of success has been recently studied, and its relationship to school accomplishments sought. It has been found that the members of Phi Beta Kappa have almost three times the chance to succeed in life as their classmates, if success be measured by the appearance of their names in "Who's Who in America" (a directory of prominent people in this country) [20]. This study is based on records from twenty-two different colleges. Another study shows the chance for students selected for honor scholarships to be mentioned later in "Who's Who" is many times as great as the chance for average students [24]. One investigator studied Harvard graduates of the class of 1894 in an attempt to learn the type of school work which had been done by the individuals most successful after graduation. He had three judges use their own interpretation of success, with the qualification that the success not be due to family wealth or position. Twenty-three men were chosen by one or more of the judges. These twenty-three formed one group which was compared with another group of Harvard men of the same class selected at random. The men of the successful group had earned as undergraduate students 196 of the highest academic grades; whereas, the individuals of the other group selected at random had earned only 56 of the highest academic grades [25].

Unconscious motivation. He who has mental images of himself sitting at his desk in his future professional role, or who can see himself receiving scholastic honors or enjoying the satisfaction of success as a community leader, is highly conscious of these motives. There are, in addition, other strong sources of motivation of which we may not be aware. Some students, we shall learn elsewhere in

the text, compensate for poor health, family background, low economic status, social inadequacy, or personal insecurity. They are aware of a dissatisfaction with their present status. This unrest finds an outlet in exceptional planning and long hours of work. Students and faculty men constantly come across these highly motivated persons. Sometimes they exhibit a definite life purpose in addition to a strong drive. They are aware of the direction in which they are focusing their energies but not of the source of the drive.

Orientation and life purpose. The importance of orientation in college is shown in an extensive investigation at Yale of the conditions conducive to academic success. Students were asked specific questions concerning their life aims, the extent to which they were specifically planning for it, and evidence to show they were keeping this aim constantly in view. Their answers were scored by means of definite criteria and they were given an orientation rating. It was found that scholarship was definitely related to purpose. This was true even after economic status and intelligence were ruled out by statistical means as influential factors [26].

Other investigations at other schools show that *motivation* as well as *ability* are extremely important factors in determining whether a student will succeed in college. The character of the life purpose influences the quality of grades received. Those students who plan to enter professions receive better grades than those who anticipate business careers. No doubt they are aware of the high requirements for admission into professional schools. It is interesting to notice that motivation apparently arises, as suggested above, from personal need or dissatisfaction rather than "knowledge of a definite position awaiting the student after graduation." Students with such assurance did not do better than those who lacked it. Likewise, family occupation or tradition and "attainment of an unhampered choice of an occupation" are not related to academic records.

IMPROVING BASIC STUDY HABITS

Note taking. *Prepare for the lecture before attending.* If the lecturer's topic has been announced, try to anticipate his presentation by making a skeleton outline of the subject before entering the class. This may mean the difference between a clear-cut compe-

hension of the lecture material and a hazy idea. If the lecturer has given some preparatory reading, it should be utilized. Preparation for the lecture orients a student and produces an alertness for the material which will convert the lecture period into a study period. The material presented will not be entirely new and baffling. You will find yourself thinking, "Oh yes, these lectures are organized like that book, giving the same five forms of evidence for this theory," or "He is spending this hour reviewing and refuting that section in the text I read last night."

If preparatory readings have not been suggested, it might be well to review previous lectures and look ahead to subsequent sections in the textbook. Preparation for lectures results in seeing the material as a whole and reacting to it as such, rather than merely writing down statements. Preparation should also include ascertaining the type of lecture to be given. Knowledge of this will allow you to *set* yourself for the lecture.

Outline your lecture notes. Discover the one or more main topics of each day's lecture or reading material. Subtopics can be arranged systematically under them. Below is a portion of material in outline and in paragraph form, both containing the essentials of several pages of a text digested by the same student [27].

Notes Taken in Outline Form

- I. Arthropoda.
 - A. Crayfish is a member of the class Crustacea in Phylum Arthropoda.
 - B. Structure resembles Annulata but more specialized.
 - 1. Bilaterally symmetrical body is metameric.
 - 2. Paired appendages.
 - C. For most part, aquatic animals.
 - 1. From primeval habitat, the sea, migrated into fresh water.
 - 2. Land-dwelling crustaceans offshoots of aquatic group.
 - D. Other great classes of Arthropoda adapted to land.
 - 1. Insecta, or insects.
 - 2. Arachnida, which includes spiders and scorpions.
- II. The Crayfish.
 - A. Occurrence and distribution.
 - 1. Widely used in zoological study to illustrate:
 - a. general principles.
 - b. structure of crustaceans.
 - 2. Abound in fresh water of more temperate regions of North America.
 - a. distribution also determined by past migrations.
 - b. absent from parts of New England.
 - c. in favorable environment, found in Mississippi valley, Pacific Northwest, and southeastern states.
 - 3. Distribution in other parts of the world.

- a. genus *Potamobius* found in Europe, Asia and North America west of Rockies.
 - b. genus *Cambarus* typical for rest of North America.
 - c. other genera found in southern hemisphere.
- B. General external features.
- i. Three principal regions of the body.
 - a. head.
 - b. thorax.
 - c. abdomen.

Notes Taken in Paragraph Form

The crayfish is a member of the class Crustacea in the Phylum Arthropoda. It is a type of structure resembling that of the Annulata, since the bilaterally symmetrical body is metamerized and there are paired appendages; however, the general organization is more organized. Crustacea are for the most part aquatic animals, although a few species are terrestrial in their mode of life. From their primeval habitat, the sea, the ancestors of crustaceans seem to have migrated into fresh water. The few species of land-dwelling crustaceans are clearly offshoots of a group that is primarily aquatic. Two other great classes of Arthropoda, the Insecta or insects, and the Arachnida, which includes the spiders and scorpions, are thoroughly adapted to terrestrial life.

Crayfish have been widely used in zoological study to illustrate certain general principles as well as the structure of a crustacean. They abound in the bodies of fresh water in the more temperate regions of North America although their distribution is also determined by past migrations. They are entirely absent from parts of New England, but they are present throughout most of the Mississippi valley, in the Pacific Northwest, and in the southeastern states. Members of the genus *Potamobius* (*Astacus*) are found in Europe, Asia, and North America west of the Rocky Mountains; the genus *Cambarus* is typical for the rest of North America.

There are three principal regions of the body: the head, thorax, and abdomen.

Notice how easily the outline can be perceived, comprehended, and visualized. Contrast this with the difficulty of grasping the same material in paragraph form. In taking notes the student must learn to condense the ideas of the lecturer by omitting unimportant words, by abbreviating, by writing only essentials, and by putting in key reminder words and phrases for illustrative material. An outline allows the emphasis of important main topics and the relation of the subtopics to them. The instructor will give many cues in lecturing, in addition to his main topic, which will help in outlining such as, "These are three reasons for —," "The development of this condition can be divided into two parts," "Contrasted to this viewpoint —," and "More evidence along the same line is —." Such statements as these give definite cues for headings, subheadings, and the numbering of coordinate points. Sometimes one must depend upon tone of voice, on emphasis, or on a pause to discern important divisions in the lecture.

An investigation showed the superiority of a group of students who used outlines in study over a group of students who did not [28]. It has been found further that students, even of junior and senior status, are capable of discovering and outlining an author's plan or of using his mechanical devices for making the organization of his ideas clear. It is important, then, that you emphasize the outline and suggestions given as to major and minor topics in lectures and readings [29].

Assume an active sense-seeking attitude. The student should check his attitude with questions like these: "Am I highly active mentally during a lecture or reading? Do I understand the material presented? Are the facts as I had expected them to be? Do I see one topic as following the preceding one? Does something seem to be omitted? Does it all make a unit? Do I agree with it? Do I understand and get the meaning of the material and do I then record meaningful, unified, concise notes which will bring the entire lecture back to me later? Do I realize that I am not a stenographer, that I am not interested in words but meanings, that I cannot and do not desire to record everything but, instead, that I want to hear and react to the lecture? Do I make it clear to myself that I do not want my note taking to interfere with my understanding of or reaction to the course?"

A questionnaire study of students in an eastern university showed only a very small percentage of students taking notes on everything said and a similar percentage failing to take any notes at all. About one-third take occasional notes, and approximately the same number take notes on half of the statements. Students oriented in terms of a chosen career take notes more often [30].

Honor students mention keeping complete notes among the factors they have found effective in study [4]. A committee of seniors in the Carnegie Institute of Technology, after investigating the note taking of students, stated that 75 per cent of the students changed their system of taking notes during their college career, and most of them at the end of four years have arrived at a similar "best way of keeping notes" which they thought should be presented to freshmen [31]. Other evidences from statistical compilations indicate that the taking of notes aids in examinations, good notes aiding more than poor ones. The immediate value of notes is not as great

as the delayed value, although one author suggests taking notes even though they are not to be used later [32].

Some students derive pleasure and profit from recording their personal reactions on their outlines by the use of such symbols as (?), (!), (X), (*), etc. Other suggestions that produce an active attitude are: anticipate material to come; relate present topic to foregoing subjects. When the lecture is over, glance at your notes; see them as a unit. The essence of the material presented should be recorded in a fashion to suggest the whole lecture. Ask questions of the lecturer or your fellow students.

Try some of the above suggestions and see which ones aid you most.

Plan to take accurate, full notes and to review them often. A student's notes are certainly no better at a later date than they are when written. The consensus of opinion of writers on note taking is as follows: notes should contain meaningful statements. A good plan is to leave plenty of space between statements, indent for sub-topics, allow room for later underlining and supplementation after having talked with the lecturer or fellow students, or after having checked the lecture material in texts. The cautious student plans to review notes as soon after the lecture as possible. He reviews them often as whole units. It is well to connect a week's lecture material and see it in its entirety. Forgetting is a rapid process and occurs in greatest amounts immediately after learning. This can be counteracted by an early mastery and frequent, subsequent reviews.

Some writers on study habits suggest that students should not plan to rewrite notes because it encourages initial carelessness and is a waste of time. They suggest spending in review the time that would be consumed in revision. *Notes are a means to an end*, not an end in themselves. They should be read critically, important topics underlined, points clarified, and sentences completed to make them clear at a later reading. There are some good students, however, who enjoy perfecting their notes and insist it is a good study habit for them. All of the study period should not be spent in perfecting notes. The greater portion should be spent in knowing the material they represent.

A large loose-leaf notebook affords permanence. It can hold the notes for every course, and then all one's notes will always be avail-

able. Each page can be entitled, numbered, and taken out or added to other class notes and can later be filed for future reference. Neatness and conciseness of organization and clarity of notes contribute to a better understanding of them. Some students take as much pride and care of their four years of college notes as a business man does of his filing system.

Taking examinations. Resolve to master the subject matter. When you have as your goal the mastery of a body of subject matter and enjoy its acquisition, the passing of examinations will be a consequence. Remember that tuition fees are no greater if you carry the maximum of knowledge from the course than if you retain the minimum. You may never again have the opportunity to sit before men who are specialists in the subject. A student who has had throughout a course a strong active urge to know the material has less cause for worry at the time of examinations. The examination is merely a measure of his mastery of the material. It also gives him an opportunity to organize what he has learned. *The time to begin preparing for the final examination is at the beginning, not at the end of the course.*

Use every opportunity to prepare for examinations. At every lecture period, every study period, and every conference with instructors or fellow students, it is well to take this attitude: "What questions would compose an examination that will really test my knowledge of this course?" Formulate these questions and *answer them*. Realize that failure to answer them now means failure later, unless the answer is found. Frequent self-quizzes long before a class quiz and several thorough, strenuous reviews will prepare one for the most difficult of examinations. It is sometimes advantageous for the student who is making the final preparations for an examination to write a summary of the essence of the course, and, in reviewing this, determine the questions he would ask if he were the teacher of the course. It is also helpful to learn the type of test to be given, that is, whether it will contain short, long, essay, or objective questions.

Obey the laws of health before examinations. If preparations for examinations have begun long before the date (as they should for the most effective retention), there will be no need for loss of sleep

and appetite in an effort to cram. There will be no reason for variations of daily routine in any fashion. Any such deviations are apt to exert ill effects at the time of pressure. A good extensive review and self-recitation the evening before the examination will consummate and fixate the effects of previous efforts. The feeling of confidence issuing from this will be conducive to sleep that night. An hour of sports will make a good night's sleep more certain. An early awakening and another review ought to prevent last-minute frantic efforts which disconcert rather than prepare. When such a program has been followed, you have done all you can until the questions are given.

At the examination period—relax, work rapidly, and check. Here are some suggestions usually given regarding an effective handling of an examination: you should be able to walk into the examination room on time with the confidence which arises from preparation [33]. Realize that you have done all that one can do. This will be stabilizing, whereas fear, uncertainty, and other negative attitudes have the contrary effect. The period of preparation has passed and the task of the moment is to utilize previous preparation in the best possible fashion.

The questions and instructions must be read coolly and carefully. Instructional words such as "describe," "criticize," "list," "contrast," etc., should be noted attentively. Answers should be planned mentally before they are written so that they will be well organized, definite, and concise. Quantity does not compensate for qualitative deficiencies. When you feel confident that your answers are valid, you will find that writing them with dispatch and vigor is energizing for continued attack.

It is wise to apportion your time allotment not nervously, but deliberately, and to write first those answers of which you feel confident and the ones that need deliberation later. Some students report that organizing their answers on separate sheets helps. It is worth remembering that neatness, clearness, and cleverness of organization are factors which influence the grader, whether he recognizes the fact or not. Extra time can be very profitably spent in reviewing answers and noting that all are answered.

In objective, short-answer examinations it is imperative that in-

structions be clearly understood, statements be carefully read, and unless there is heavy penalty for guessing, each question attempted.

In connection with the new objective type of examination, the question of changing initial answers to individual questions arises. Often the student will arrive at one answer, later read the question and feel that another answer is correct. Experiments on recognizing pictures indicate that correct recognitions are quick and produce confidence, whereas false recognitions have the opposite characteristics [34]. This suggests a cue for the student who is trying to decide whether his recognition of a true-false statement is correct or not.

Profit through errors. When a quiz is returned, note all corrections and instances in which you failed to get the maximum credit. Determine your weaknesses and plan to correct them before the next examination. Learning progresses through errors. From one point of view, it is far more creditable to progress from a low performance to a high than to maintain a high performance. Use your errors as indications of what not to do next time. We are helpless to direct past events but errors can act to guide us in the future. Past failure should be used as a means for future success, not as a source of regret and remorse.

Use of the library. *The value of the library.* The average student does not appreciate the most important service of the library until he has a topic or issue concerning which information must be gained. The large university and city library systems furnish the means to secure a detailed answer to every question that can be asked, if there is information available concerning the problem. Not only are there within the library buildings vast sources of information on every conceivable issue, but catalogs, indexes, and bibliographies give the student ready access to the particular volume in a short time. One of the many great acquisitions you can make in college is facility in the extensive use of the library. Research carried on to learn if grades are influenced by the amount of time the student used the library and his knowledge concerning the library failed to show the apparent importance of the library. Possibly a measurement of *how well* the student uses the library would be more highly correlated with grades [35, 36]. It is also true that too

few courses require an extensive acquaintance with sources other than the text.

Acquaint yourself with the functions of the library. Discover how each of the departments can serve you: the reading room contains the current magazines, papers, and journals; the reference room makes available encyclopedias, indexes, and guides; the circulation department houses the stacks from which you may draw books for use at home; in the reserve room are books that are in constant use and kept for consultation on the premises, and the department of special and rare collections offers a treat for the scholarly student. Learn the service that the librarian will render, should at any time your own efforts to secure a certain book prove fruitless. Understand how to use the catalog, comprehend the system of classifying books, and know the call number ranges of the various fields.

Reference aids. There are certain volumes which are invaluable to the student who uses the library to enlarge his knowledge in a given field. By means of these guides all the available sources of information on a topic can be accumulated. The student may have a topic that interests him because of its relation to his personal life or because of the value he sees in it. He may be interested in knowing something about "insanity," "fear," "tariffs," "music," "primitive customs," or a specific aspect of one of these subjects. Below are some of the sources to which he can turn to get the names of specific books or articles. He will find himself swamped with material on any topic which interests him, and from the wealth of titles he can choose the articles which best satisfy his needs. Further, the books or articles he uses will have bibliographies which will refer him to additional sources of information.

1. *The card catalog* contains *title* and *author* cards for every book in the library, and *subject* cards for innumerable fields. Subject cards are available for branches of a larger field, such as "child psychology" and "vocational guidance." There are, in addition, *cross-reference* cards which classify the books under related subject headings.

2. *Indexes.* "The United States Catalogue Index and Abstracts" and the monthly supplement called "Cumulative Book Index" give the names, authors, and publishers of the books that have been published in the period they cover. These are indexed by subjects and authors. "The Book Review Digest" lists important books of gen-

eral interest. "The Reader's Guide to Periodical Literature" and Poole's "Index to Periodical Literature" serve as indexes for magazine and journal articles from selected periodicals. The *New York Times* "Index" enables one to determine the date of recent events and is thus a guide to the use of newspapers and news magazines. There are numerous other indexes for specific fields, such as the "Dramatic Index," the "Engineering Index Annual," and the "Psychological Index." In some fields there are journals containing abstracts of most of the books and articles published in that field, such as *Biological Abstracts* and *Psychological Abstracts*. "Who's Who" and "American Men of Science" are biographical indexes, furnishing information about important personages.

3. *General references.* Dictionaries, encyclopedias, almanacs, and thesauri supply definitions, detailed articles, statistics, and synonyms and antonyms, respectively. The "Encyclopedia Britannica," of numerous volumes, contains authentic detailed articles on specific subjects in science, art, literature, etc. The "New International" and the "Encyclopedia Americana" are American encyclopedias and are similar in nature. "Encyclopedia of the Social Sciences" is an example of a more specialized reference.

4. *Special references.* Special fields have dictionaries, such as Warren's "Dictionary of Psychology," Groves' "Dictionary of Music and Musicians," and Champlin's "Cyclopedia of Painters and Paintings."

These are merely samples of some of the better known reference volumes. Besides these are found numerous other general and special volumes of value. An hour spent browsing among them will be repaid many times in the information gained. Before you set out to gain information in certain fields, you should learn whether there are some available sources similar to the above.

Efficient reading. *Importance of reading skill.* Such a large portion of study consists of reading that it is imperative to be able to read efficiently. A review of the studies on the reading ability of college students revealed some almost incredible facts. Approximately 25 per cent of college students examined in two schools read less rapidly than the median eighth-grade student, and about 7 per cent fell below this standard in comprehension of the material.

read [37]. Consequently, their efficiency in courses demanding reading was impaired and grades were affected. There is statistical evidence that highly skilled readers earn more credits during the college semester than less expert readers [38].

Writers have reported individual increases in speed of reading ranging from small percentages to 250 per cent when the student has made a conscious effort to improve. These variations depend partially on methods of computation in the experiment. The average of improvement in reading for groups of college students who have had special training is from about 25 to 50 per cent for speed, and higher percentages for comprehension [39]. Consider the importance of any of these increases to the student who is assigned considerable reading.

Reading ability has been found to be related to intelligence, and thus this factor would affect the amount of improvement possible in the reading [39]. Not only will improved reading result in better grades, but it will also permanently heighten personal efficiency. Everyday life is filled with reading and potential reading pleasures. The man who has learned to read for enjoyment holds insurance against boredom.

Reasons for ineffective reading. The speed of reading and the degree of comprehension of the material are two general factors in reading efficiency. In reading, the eyes do not move slowly and uninterrupted across the page but, instead, move with a series of jerks and pauses. Approximately 94 per cent of the reading time is consumed during these pauses [40]. If you can, observe the eye movement of your roommate by placing a mirror on the page opposite the one he is reading, while the book is flat upon the desk, and noting the movement of his eyes as he reads. The number and length of pauses vary inversely with the skill of reading. Frequently, in addition, the eyes move back to reread portions already passed.

It is not difficult to understand how the efficiency of a reader can be reduced if he pauses often for lengthy intervals and occasionally has to reread lines. Some individuals exhibit as few as four pauses per line; others as many as 14 under the same conditions. Some individuals have read on the average less than one single word per pause [40]. Further, it is clear that this type of reader does not join meanings rapidly so that they fuse and give rise to larger meanings

but, instead, joins partial meanings, some of which are forgotten because of the time between the first and last pause in a sentence.

Another cause for reduced speed is articulation, or lip and throat movements. The eyes can perceive more rapidly than the speech mechanism can articulate. Silent reading is almost twice as rapid as oral reading. Oral reading further distracts from the meaning in that attention is given to speaking and perceiving the stimulus or word itself. The words are not important in reading—the meaning is.

Good reading, then, is *rapid reading* accelerated by an *extensive intake* at each pause, *few backward motions*, and *absence of vocalization*. Whole meanings are grasped and fused rapidly before forgetting can occur [40].

Improve your reading speed and comprehension. Ascertain your speed of reading. Take a book of average difficulty and read it for five or ten minutes. Estimate the number of words read by counting representative lines, and ascertain the words you read per minute. If your rate is not well above 250, practice will be profitable. The range for college freshmen is from 100 to 400 words per minute [41]. Select a book to read daily, with the aim of increasing reading ability. Ascertain how many pages you can read in a definite length of time. It is well to make calculations in terms of lines. Then it is possible to notice more accurately an increase over a period of a week. It will be interesting to plot a learning curve of your improvement, as shown on page 123.

Daily practice in increasing your perceptual intake, or attempting to grasp groups of words at a single glance, will be helpful. Practice in reading against time and in reading without vocalization to increase speed will reap results. Articulation can be detected and prevented by placing the fingers on the throat while speaking, then placing them there as you read. This will aid in discovering whether the lips move or the throat vibrates while you read. Practice will eliminate these useless distracting vocalizing movements. Daily increase of vocabulary also allows more rapid comprehension and increased reading speed.

Vary your attack with the material at hand. Bacon said, "Some books ought to be tasted, others to be swallowed, and some few to be chewed and digested. . ." Sometimes one wants only the meaning, and in such case it is well to skip as many words and read as

rapidly as possible as long as the meaning is gained. In other cases, laws, definitions, and principles are to be mastered. There are also books to be read for appreciation, in which case one will want to allow associations to arise as the material is read. For books deserving critical treatment, reflections will intervene between sections read.

Miscellaneous aids to reading. A rapid review of the title and main topics produces a mental set which allows the material to be accepted more readily. A good vocabulary or a gradually increasing vocabulary allows greater comprehension. The correction of eye defects by glasses increases efficiency and comfort in reading. Taking notes and outlining the material aid in its fixation. Scholars report pleasure and profit from underlining and making marginal notes while reading. Most writers use topics, subtopics, italics, etc., to place emphasis upon the essence of a paragraph. The wise use of these and the initial sentences in the paragraphs will prove helpful. Tables, graphs, pictures, and diagrams are included in books because they are more vivid methods of presentation and are the most effective techniques for conveying important facts and principles.

Compensating for poor preparation. College requires definite skills or tool knowledge, among which are ordinary skills in English composition, mathematics, and reading. The student should be able to write a discourse without errors in grammar, be able to compute simple arithmetic and algebraic operations, and should have average speed and comprehension in reading.

Unfortunately, many students reach college without these prerequisite tools and are handicapped. A review of some of the findings concerning poor preparation for college shows 24 per cent of one group of underclassmen to be below the eighth-grade norm in arithmetic. This percentage rose to 40 on a test in division. In English, the percentage below the average eighth-grade student was 6 [37]. In one school, tests showed that 42 per cent of the students did not know which of four pronouns was in the first person; 50 per cent could not locate the antecedent of a pronoun in a sentence; 26 per cent were unable to compute arithmetical percentage, and 38 per cent were baffled in division of common fractions. Additional results are available which indicate marked improvement in these

deficiencies resulting from remedial treatment: 89 per cent of the students deficient in English and 85 per cent of those deficient in arithmetic made scores exceeding the eighth-grade average after training [42].

Poor preparation is a definite source of failure, but it is one that can be removed if the student discovers his weakness and sets out with vehemence to overcome it. If he refuses to investigate, and is unwilling to learn of his deficiencies for fear of deflating his pride or because of sheer laziness, the deficiency continues to result in poor grades and failure. One college instructor noted that of 18 courses failed by 30 probation students, 17 of the courses were being repeated. On the other hand, only one of 19 new courses pursued was failed [43]. This indicates empirically that if a deficiency exists, taking the course a second time does not always remove it. The wiser procedure would consist of drill in those deficient elements which are prerequisite to successful pursual of the course.

Deficiencies can often be located by the instructor in charge of the course. A student will usually find that if he is honestly seeking to locate the causes of his low grades with the intention of removing them, the instructor will aid him. Ask your instructor for his opinion of the cause of your failure and some possible exercises for the removal of the deficiency. Another method of detecting the factors which are lowering your achievement is to consult good students and compare their method of preparing for examinations with your method. After the weakness in your attack is determined, you can set out with strong motivation to overcome it by daily remedial work.

The following pamphlets and books will be found to be valuable for discovering and remedying defects.

PRESSEY, S. L., and L. C. PRESSEY, Essential Preparations for College, Farrar & Rinehart (35¢). An enumeration of the minimum knowledge necessary for successful college work.

PRESSEY, L. C., A Manual of Reading Exercises for College Freshmen, Ohio State Univ. Press (95¢). Consists of forty exercises to improve poor reading. COURTIS, S. A., Practice Exercises, World Book Co. Arithmetical exercises dealing with whole numbers.

WILDEMAN, E., Practice Exercises, Plymouth Press. Arithmetical exercises dealing with fractions.

PRESSEY, S. L., and F. R. CONKLING. Student Handbook of Correctness in

Written Work, Public School Pub. Co. A manual containing the essentials of correct writing.

PRESSEY, S. L., Chart of Illegibilities, Public School Pub. Co. (10¢). A manual containing the essentials of correct writing.

GUILER, W. S., and R. L. HENRY, Remedial English, Ginn & Co. (80¢).

These manuals contain the absolute essentials for reading, computation, and writing. Often two or three mistakes occur repeatedly. The student sees these few mistakes as many and surrenders in discouragement. This is certainly true of errors in penmanship. It has been found that no person makes more than half a dozen errors in the formation of letters, but these are repeated again and again. Inability to do a simple algebraic operation may prove fatal on chemistry examinations involving problems [43].

Improvement of vocabulary. Ask yourself these questions: What is the extent of my vocabulary? Does it seem average for a college student? How do I compare with all the students in my English class? The answers to these questions determine in a measure the command you have over man's most important means of communicating with his fellows. Today we put a great premium on language and vocabulary. It has been said that importance is attached not so much to what you say as to the manner in which you say it. You may have a mediocre or an excellent vocabulary. It depends largely upon you. Five minutes a day spent in the acquisition of a more extensive vocabulary will usually make the difference.

A feasible method of building a vocabulary and improving diction is to devote a small notebook to it. Carry your notebook everywhere, record all new words, look them up later, use them in sentences, then in conversation; in this way you will master them and they will become a part of you. Some word roots are more prolific than others. Latin and Greek stems are quite prolific. Some of the Latin stems lead to the meaning of innumerable English words. It is enjoyable to conjecture the meaning of unknown words from their context and then to verify one's guess. Buy a pocket notebook and determine to make an addition of two words a day to your vocabulary. This is a definite, perceptible method of improving personality.

An augmented general vocabulary aids study through the acquisition of the terminology of the various subject matters. It saves time

and energy and increases comprehension. Above all, a good vocabulary enriches the individual's intellectual life and supplies him with tools for thought. Each science has its own vocabulary, which is repeated often throughout the textbooks. Rapid reading and comprehension is impossible without a clear, well-established meaning of these terms.

Preparation of papers. *The topic should interest you.* If you are allowed to select your own topic, choose one which will hold the maximum of interest for you. You will work harder on a topic that fascinates you. If you are assigned a topic, make it interest you. See how you will be aided by the knowledge gained in preparing for the paper. Recognize the importance of the material, and how culture, industry, or social knowledge depends upon the information. If you are writing a description or a short story, write about something that is a part of your experience as, "A college bull session," "A lawyer's son." A discourse on your home town, on your summer's experience, on an interesting person you have known, or on a place you have visited, are possibilities.

Learn the type of paper desired. Usually, the object of a term paper or written assignment is to ascertain how well the student can collect, assimilate, and organize facts and from these create his *own* presentation of the topic. When an instructor desires something other than this he usually outlines specifically the type of paper he expects, or makes a model available. Some English assignments call for fictional discourses growing from the subject's own personal experience rather than from research.

Plan and outline your paper before writing. Some sort of plan should precede the collection of materials, in spite of the fact that any plan for a discourse on a topic will be greatly altered after sources have been consulted. The initial plan should consist of a general outline of how you will treat the topic. As materials are collected from articles in journals and books, the outline will be changed and elaborated. For example, suppose the task at hand is to write a paper entitled, "A Comparison of the Southern-States Negro and the African Negro." Topics such as home life, religion, language, education, and government may come to mind before sources are consulted. Sources would reveal other overlapping topics that

must be combined. Other topics will assume positions as subtopics under a more general rubric.

Collect Materials. The methods of collecting knowledge on specific topics are discussed under "Use of the library," page 101. The more you read on the topic you select, the greater ease there will be in writing. After you have read a fact three times you feel as though that fact were yours. You feel confident enough to put it in your own language.

Organize Materials. After all the pertinent sources have been consulted, articles and books scanned, portions read, and the material included in the outline, the paper is ready to be written. Go over the outline and ask these questions: "Does the material suggest a more suitable outline? Will the material so outlined make an interesting, valuable paper? Could it form the content of a lecture to some group?" Such tests as these may suggest remediable weaknesses.

Miscellaneous educational problems. A number of relatively unimportant decisions, doubts, and problems will arise in the educational career of the student. It might be well at this point to consider these problems, and note how well they have been attacked by the available studies.

Can a student be too young for college courses? Case studies show that some freshmen are bewildered by finding themselves in situations more complex and exacting than they have ever encountered before. Some are baffled to find themselves with students older than they or to participate in social activities with which they have had little experience. They feel young and inferior to this more worldly group. It is probable, however, that age is not the only factor which causes these individuals to react as they do to college because there are students who are equally young who do adjust to the situation. Other factors, such as not being invited into the groups they would like to join, insufficient social life, or lack of ability to become one of the group, complicate it.

A review of the findings regarding these younger students indicates that they are the brighter students who achieve early scholastic success through the grades and high school. When they reach col-

lege they maintain their higher scholastic record and, in general, participate in more extracurricular activities than their older fellows. Their health does not seem to have suffered [44].

Educators recommend segregation of these brighter students all through their school life and enrichment of their curriculum as an alternative to accelerating their advance through the educational system, lest a disparity between them and others in their class occur in their emotional and social life when they reach college.

Do certain home backgrounds jeopardize success in college? If the student has the ability that college work requires, his home background will not seriously hinder him. This is true whether he be of foreign parentage, of parentage from the lower economic strata, or of parents who lack college training. This generalization is made from investigations which show these students to be either as successful or superior to those of "better" background. It must be remembered in this connection that the students who come to college from underprivileged backgrounds are often superior mentally to the group as a whole. There is no indication that the offspring of college graduates are superior to other students [44-46]. Common sense indicates that, granting equality of intelligence, favorable home background will benefit success in college, but psychological theory points to compensation on the part of the student who has an inferior background. He tries for success with all the energy he can muster.

Is a small class a better learning situation than a large class? The median of class size in 165 privately endowed colleges and universities in 40 states was 19.4, in other types of institutions, from 16.6 to 30.2. Small classes in general, then, would be those below some point between 20 and 30 students, and large classes would be those above that number. From survey reports students and faculty both tend to prefer the smaller classes, but when records are examined, there is a tendency for students in the larger classes to excel [47, 48].

Do students fail required subjects more often than optional ones? An investigation of the grades received in both high school and college subjects shows little difference between averages in required and optional subjects [49].

Does the location of the seat a student occupies affect his grades?

It is doubtful whether this factor affects the naturally alert, intelligent student, but, in general, the lowest proportion of high school class failures is in the center seats, and the highest in the side seats [50]. A compilation of grade averages for a number of college classes shows the center of the room to be a more favorable location as opposed to the rear, sides, aisles, and seats behind posts [51].

Does living in a college dormitory affect grades? In some institutions grades are raised by living in a dormitory, in others, they are lowered [44].

Does cutting class affect grades? Absence from a well-organized university class lecture is a decided loss to the student. If he had to prepare a similar discourse from the original sources, it would take him many hours. Even to find a classmate with good notes on the lecture and to copy them is not a good substitution for class attendance. Complete notes at best only aid in recalling the organized lecture. It is true that not all lectures have the same value in aiding a student to comprehend the subject matter of a course. Even the poorest lecture, however, seems to review important material of the course.

A comparison of 1000 students of excellent scholarship at the University of Illinois and the same number selected at random gave rise to this generalization: there exists a direct relationship between grades and class attendance [52]. When students of the same relative intelligence are compared, this relationship between class attendance and grades is likewise evident [53].

Does membership in a college fraternity affect grades? At the University of Maine where a comparison between fraternity and independent students was made, no significant difference in grades was discovered. The relative standing of the two groups varied with numerous factors, such as the subject matter studied, the division in which the student was enrolled, and the number of years of college attendance [54].

The fraternity freshmen at the University of Oregon were inferior in grades earned in high school but secured better grades in the university. The author of this study suggests that the social organizations encourage students of low ability rather than stimulate those who develop habits of loafing in high school [55].

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CHAPTER V

CONCENTRATION, LEARNING, AND THINKING

INCREASING CONCENTRATION

Nature of concentration.

"My trouble is that I have no power of concentration. If I could concentrate like some of the girls living in our dormitory, I'd get good grades. Why, some of them spend an hour to my five hours of study!"

This undergraduate believed concentration involves a power or faculty which one uses as a wrench or hammer in time of need. To her, one either possesses a goodly quantity of this faculty, or one lacks it. Such a view is not substantiated by current scientific knowledge. Concentration is not an entity or faculty in itself. It is not a power with which some are born and which others never gain. It is *a way of behaving which increases the clearness of the situation* toward which we are reacting and enables us to respond in a dynamic fashion. We always concentrate *on something*—we do not merely concentrate. Concentration is not extraneous to, nor superimposed upon, normal mental functioning. It is, rather, a more efficient, more dynamic, more highly conscious form of normal activity brought about by greater interest, purposiveness, and a more active attitude toward the situation at hand. Concentration is the result of proper study habits, which we shall review [1].

Concentration is specific. Many inefficient students can concentrate well on tennis games, are keenly alert in bull sessions, and readily absorb the content of the sports page. Habits of concentration do not transfer automatically from sports to physics. It is necessary to see the value of physics, acquire the groundwork, and achieve interests and attitudes which approach those which are held for sports. Some students, you must remember, prefer mathematics tests to sports pages. Mathematics is fascinating to them. They can do it well; they are prepared and do not evade it.

Importance of concentration. There is considerable evidence to

indicate that few students have mastered habits of concentration. A ten-minute observation of 100 students supposedly at study in the library showed that these students were subject to numerous distractions while attempting to study. The distractions can be ranked in order of greatest to least as follows: talking, aimlessly looking around, purposelessly leafing through books, disturbance by a passing student, use of vanity cases, distraction from study by others, daydreaming, reading and writing letters, and attention to personal appearance. A time record showed that 40 per cent of the total time was given to distraction [2]. Every student is guilty of giving time to these interludes. They frequently occur during the "warming up" period before the height of concentration. Time spent in such fashion is time spent neither in study nor play and does not produce complete satisfaction. How much better it is to initiate study activities with enthusiasm and dispatch, work under pressure, and later enjoy play.

College students list most frequently as a study difficulty the inability to concentrate. Eighty-two per cent of a group of freshmen in a course in "How to Study" assigned their study trouble to daydreaming and inadequate concentration [3].

Examples of concentration. Let us examine a situation in which concentration is an unconditional consequence.

Note the behavior of the person who is eager to win a game of contract bridge. Notice how he frowns, studies the cards on the table, examines those in his hand, gazes off at a distance, thumbs the cards, makes an implicit play, and finally plays a card from his hand. He then watches the faces of his fellow players. He studies their plays carefully and proceeds to make his choice again. This player is concentrating on the game. He has a purpose—to defeat his opponents. He is responding to each part of the game in terms of that purpose. He is reviewing the various bids and what has been played, noting what is being played, and thinking of possible future moves. He evaluates his own cards and those of his fellow players. He compares actual plays with those he had anticipated. He is alert to every overt or light muscular twitch of the other participants. He is not easily distracted by those engaged in other activities in the room. His own chair may be uncomfortable, but he will be unaware of it. Everything extraneous to the game at hand is ignored. He is concentrating.

We see the same type of behavior in ourselves as we reach an interesting part of a novel. We find ourselves reading in terms of past incidents and interpreting the present in the life of the central figure of the story in terms of these incidents. We conjecture as to future events. We wonder if he will lose all, or whether there will be some way out of the situation. We have definite feelings about the manner in which events have shaped themselves. We judge the behavior of various characters. We are sitting on the edge of the chair or in a poor posture, but we are unconscious of the fact. We ignore the noises outside our window. We are living entirely in the time of the novel. We are concentrating.

Types of attention. Above are given examples of spontaneous concentration when certain conditions prevail. There are certain conditions which spontaneously arouse our involuntary attention. These conditions are: movement, size, repetition, certain striking qualities such as colors, organic conditions such as hunger and pain, interests, and desires.

The important problem is to produce concentration when desired. There is a period of *forced* concentration before intrinsic interest or *nonvoluntary* attention is elicited. This is comparable to the period in learning before skill is established and before free, smooth, and effortless activity has been reached. It should be the aim of the student to persist through this period of forced attention and application, and during this whole period to establish interest and non-voluntary attention. A somewhat typical curve of work which is given in Fig. 5 on page 172 shows an initial low point of production, then a period of warming up followed by maximum productivity, and finally a decrement or decline.

There is a comparable subjective warming-up period. Often when first approaching a task it is difficult to get started. Interest and enthusiasm grow with increased work, until fatigue causes them to diminish. What can we learn from these situations that produce *nonvoluntary attention* which will allow us to bring about effortless concentration? [4]

Producing concentration. *Have a purpose.* The first cue to produce concentration is to see *purpose* in the material at hand. See its importance in reference to your life, professional and cultural,

as it will reflect in your vocabulary, diction, and tastes. See how it does or does not comply with your attitudes and wishes. See each assignment as a part of a larger goal.

Every college course has concrete value. The student of Latin who sees the pervasiveness of Latin in the English language, who sees that with the acquisition of one Latin root he has acquired a key to ten or twenty English words, will relish his daily work in the "dead" language. A problem once started leads one on to its completion. An encyclopedia is just a big uninteresting book to the high school boy until it serves his purpose in supplying him with abundant material for a term theme. The dullest material will become fascinating when it satisfies an impelling purpose. A collegian expresses amazement at the transformation in his attitude toward his economics textbook after his summer experience as a clerk in a broker's office and his decision to select brokerage as a vocation.

Assume an active attitude. The second aid to concentration is the active attitude. The best advice regarding the initiation of the active attitude is to *plunge into your work* the moment you reach your desk. Start going through the motions of study with the genuine aim of enjoying the work as you "warm up" to it. Don't wait for inspiration or for the proper mood to strike you.

A student will find that if he plans, before going to supper, what he intends to do after supper, if he opens his book at the assignment, has his notebook all ready and begins to work immediately after he reaches his desk, he will soon set up this new habit. The satisfaction growing from his new accomplishment will do much to entrench the habit.

Another specific method of eliciting the active attitude is to read and study with the *intent of reciting the material* to someone else later. One will find that a fact which he wishes to report to his Dad is one which is apprehended with heightened concentration.

A search for implication of the material at hand increases attention. When a student speculates regarding the effect of the processes described in his course in "Investments" on the share of stock which his uncle gave him last fall, he becomes alert to the content of the course.

Evaluating the content of a book is another method of producing

an active attitude. We all are alert to a statement with which we do not agree or which does not coordinate with some previously well-fixated knowledge. Ask yourself such questions as, "To what does this statement lead?" "Is this consistent with previous statements?" "I wonder if this law will operate in all cases?" "Why didn't the author include more on this topic?" You will find that in doing this you will be oblivious to distractions and the material will acquire a positive feeling tone for you—you will enjoy studying.

Outlining a lecture or reading assignment, summarizing orally or in writing the material studied, and *working against time* are other examples of the active attitude. Try the experiment of comparing your productivity when working against time (recording how much you can accomplish in an hour) and when working leisurely. Also, set a deadline for the completion of an assignment. You will find that not only the amount accomplished will greatly increase but in addition, in many cases, quality and enjoyment will be magnified. It is well, however, in working against time to *insert a few minutes of rest* every hour or so, as suggested previously.

Eliminate distractions. The third precept in achieving concentration is to *eliminate distraction* that is subject to your control, and set yourself to resist the remaining minor types of distractions. Distractions are essentially of three major types: those from the *external environment*, such as noise, those from the *intraorganic processes*, such as bodily states resulting from poor hygiene, and those from ideational or *thought content*. We discuss the first two under "Efficient body and environment," pages 169 to 180.

Ideational distractions consist usually of daydreaming. Ideas arise spontaneously and seem to dominate the stream of consciousness, taking the individual's attention from his work. These daydreams have causes. It is well to try to learn these causes, to examine the matters that continue to persevere or "run through the mind." They are usually suppressed worries. These may be anxieties over money, love, social life, school, or athletic achievement. Try to get at the cause of the trouble, determine your attitude toward the matter, work out a future course, and then proceed with your study.

After you have removed all distractions within your power, there will still be sounds from the neighbor practicing his saxophone lessons, shouts from the street, a distant radio, and fighting cats, all

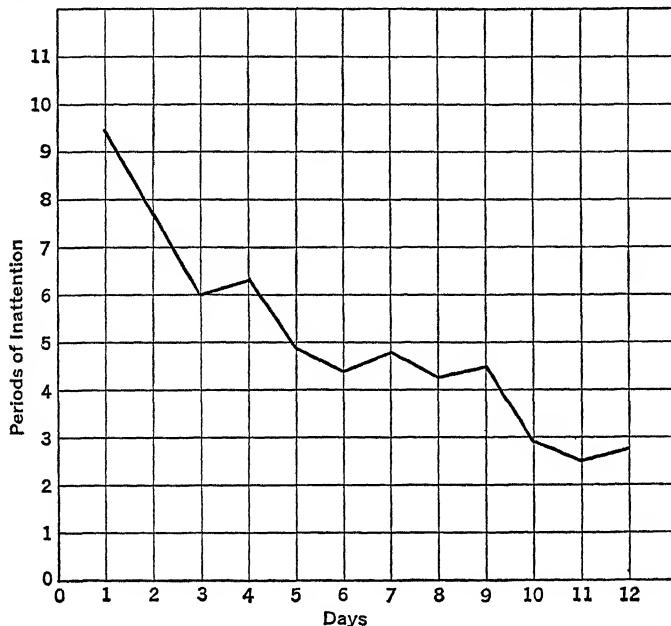
of which you can and must ignore. This is done more easily when you launch yourself into your work, acquire interest, and make yourself superior to petty distractions. Realize that there are times when minor stimuli do not disturb the act in progress but fade into the background as interest heightens.

Assume an attitude which will produce a pleasant-feeling tone. A fourth factor which increases concentration is interest or pleasant-feeling tone growing from an act. Contrary to a common belief, interests do grow from experience. You usually find no interest in golf clubs until you have driven a few balls down the fairway with them. You have no interest in Korea until you have walked and talked with a Korean and learned to appreciate his customs. After passing through the state of Texas, you find a map of Texas intensely interesting. We do not understand how the meaningless symbols we see on the blackboard of a calculus class can engage the interest of a mathematician until after we have had a well-presented course in the subject and have succeeded in working the problems. Every form of subject matter commands the interest of a great number of people in this world, and it can hold interest and pleasure for us if we learn to master it and feel successful in handling it. When we reach this stage, concentration is spontaneous. Until we reach it we must create and stimulate interest. It is effective to expect interest and to assume at the outset that new subject matter will hold interest. Realize that you make a subject interesting by responding fully to it. This likewise enhances its pleasantness [2].

Reduction of daydreaming. We saw that daydreams act as a distraction. Students ask, "How can I keep from daydreaming while trying to study?" The first suggestion, which was given above, is to find the cause and settle the conflict which produces the daydream. Often, however, after the cause has been removed, the habit continues of its own momentum. The following experiment illustrates how the habit may be broken.

A group of 48 students was trained in concentration by the following method. The students read five pages of difficult philosophical text every day for a period of two weeks. They were instructed to underline on the page the passages at which they found themselves daydreaming and to reread those parts of the text. At the

end of each page they were required to review mentally the ideas on that page and make sure that they understood them. Figure 1 shows the learning curve which graphically depicts the improvement due to this exercise. This is a group curve, which shows the average trend. Some students improved more than this curve



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FIG. 1. Learning curve for a group, showing decreases in periods of inattention with time. (After Chant.)

indicates and some less. Try this method. Keep a strict account of your daydreaming. Note your improvement after three or four weeks of continued effort. Beware of the tendency to become lax in record taking after you begin to improve [5].

AIDS TO LEARNING AND MEMORY

The process of learning and memory. The importance of good learning techniques cannot be overemphasized in a discussion of efficiency. We are learning practically every minute of the day. We meet new people and learn their names, their addresses, their telephone numbers; we encounter new words in our reading; we see new products advertised; we hear good jokes we wish to retell

later; and there are scientific facts we encounter every day for the first time. Most of this is *incidental* learning; we exert little effort in its acquisition. With the aid of a few clever techniques, much more incidental learning will be possible, and its retentive value will be increased. Society places a premium upon a good social memory. The man who can recall names, faces, titles of popular songs, books, and plays, as well as the latest scientific findings that have gained the public's attention, may be a sought-after guest if he uses this knowledge without ostentation.

In addition to incidental learning, there is intentional learning of skills both of a vocational and a recreational sort. In the office there are typing, the operation of bookkeeping and comptometer machines, accounting, and stenography; in the gymnasium there are handball, softball, and swimming; outdoors there are tennis, golf, and horseback riding; at home there are musical skills, cooking, and odd jobs of carpentry. Even selling, pleading a case before a jury, acting, public speaking, and gaining poise at formal social functions involve learning principles which we discussed in Chapter III.

We cannot talk about increasing memory for daily events without discussing also the learning of these events which must necessarily precede their retention. Proper learning methods produce longer and better retention.

A student should view learning as the establishment of stimulus-response relationships in his behavior. Memory is the retention and recall of these responses when the stimuli are presented. To learn that the word "idiosyncrasy" means "peculiarity" is to establish a relationship or association between this stimulus and its response. Memory refers to the *retention* of this relationship and the *recall* of "peculiarity" when "idiosyncrasy" is presented. With this in mind, it becomes apparent that your poor memory is due largely to an unsatisfactory association between the stimulus and your response; or it may be due to the absence of the stimulus at the time you try to recall. Most of us have noted that when we try to remember we often search for cues or stimuli which bring to consciousness the desired memory-idea—a response. It is well to regard memory from this point of view and seek stimuli to the memories or responses you wish to evoke.

Plotting a curve. A definite aid in learning a skill is the learning curve. It consists of plotting the amount of *progress* in the task against the learning or *practice* periods. Suppose you must acquire a French vocabulary of thirty words. You can make the learning task much more interesting and effective by keeping a record of your progress. First, cover the English and try to guess these words from the French. This will fix in your mind some words and warn

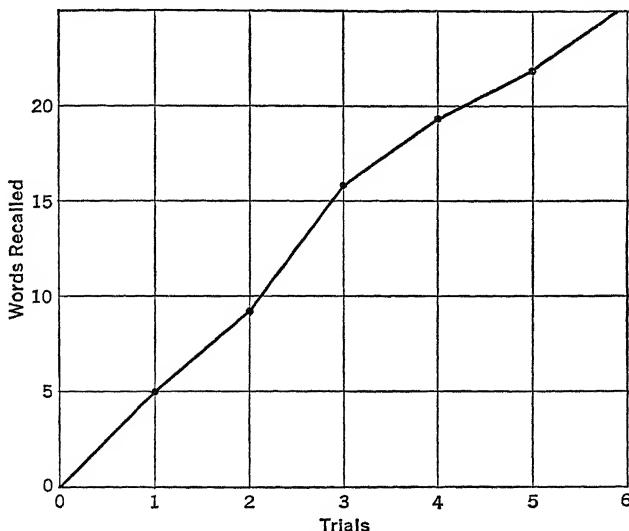


FIG. 2. Learning curve for one student mastering French-English word pairs.

you of other instances in which guessing will be disastrous. Then read over carefully the French-English pairs, trying to associate members of each pair. Next, cover up the English equivalents and attempt to recall the English word as each French word is perceived. A record should be kept of the number correctly recalled at the first trial. Read the pairs again, spending about the same amount of time as was spent in the first reading, and again test your memory. Keep a record of the number correctly recalled on this second trial. Do this until you are able to recall all the English equivalents perfectly two times in succession. Note the number of trials (readings and recalls) required to do this.

With these data it is possible to plot a curve of learning showing the amount of progress you have made at various stages of the learning act. The curve can be plotted so that it will look like the

one in Fig. 2. Along the base line or abscissa there will be represented the trials from one through the number necessary to learn. Along the ordinate or vertical line will be represented the number of words recalled at each trial. There is given below a list of French-English words which may be used in plotting a curve. The curve shown in Fig. 2 represents the learning of these words by a good college student.

abriter	to shelter	s'éteindre	to die out
accueil, m.	welcome	feutre, m.	felt hat
autant	as much, as many	gré, m.	will, wish
d'autant plus	the more, the more so	larme, f.	tear
bavarder	to chatter	moindre	less, least
constater	to notice, realize	piéton, m.	pedestrian
craindre	to fear	rompre	to break
démener (se)	to struggle	sembler	to seem, look, appear
écurie, f.	stable	sol, m.	ground
entrain, m.	life, go	tousser	to cough
éteindre	to extinguish, quench	vêtir	to clothe, dress

It may be that you will learn these words more rapidly than the individual whose efforts are represented in the graph. Such a curve can be plotted for any skill: for the basketball goals made in a series of ten shots, the distance swum each day in the pool, the number of balls pocketed in pool, scores in golf for a month, or the minutes required to read assignments in history over a period of time [6].

A learner is greatly motivated when he can see his progress from week to week in this fashion. A learning task which extends over a period of time is apt to result in discouragement and loss of interest unless the individual has some measure of his progress. There occurs in these curves, sometimes, a period of no apparent improvement. Individuals commonly notice in skills, such as target practice, bowling, pool, and even in more complex skills, such as basketball and football, a period in which they seem to be at a standstill or perhaps going backwards. This has been termed a *plateau*, and may be due to (1) a decrease in motivation, (2) interference between and confusion of the material learned, (3) the establishment of errors which tend to reduce the learning score, (4) or the attainment of maximum or near-maximum efficiency with the method used to date, and a need for shifting to some new basic mode of attack. The individual should recognize this plateau as a natural

phenomenon when it occurs, and attempt to learn the cause of the lack of progress with the aim of overcoming it. Some believe that, when their performance is on a plateau, they can improve no farther and in thinking so confuse the plateau with the *physiological limit*—the limit of their capacity to improve.

Motives in learning. Remembering the batting averages of his favorite baseball players is not difficult for the twelve-year-old, nor are the names of movie actors and actresses difficult for his sister. We have no difficulty remembering the people who owe us money and how much they owe us. We seldom forget a dinner engagement when we anticipate a pleasant evening. In learning to trace the true pathway of a maze with a steel stylus, college students who are administered a shock as they enter the blind alleys learn much more rapidly than those who experience no such dramatic notice of their errors. The use of the shock decreases the number of trials 50 per cent, and of the errors 30 to 60 per cent [7].

There are numerous motives that are effective in increasing learning: the joy of accomplishment, the pleasure of opposing a rival or competing with your past record, the desire to please a loved one, the achievement of social approval, escape from social disapproval, the attainment of an anticipated honor, and any of the other motives mentioned previously.

One of the most spectacular demonstrations of the strength of motivation in learning was shown in an experiment in which one group of students practiced multiplication problems, cancelled letters, wrote "a's" and did other rather simple tasks under motivating conditions. Under these conditions they were stimulated to take interest in the work, to note their progress by recording their own scores, and to make use of methods of improving their work during the first ten trials. The "control group" with which they were compared was told to ignore scores and rate of improvement. After the tenth trial, the conditions were reversed for the two groups. The curves in Fig. 3 show the same students improving considerably under motivated conditions and mildly or not at all under control conditions [8].

The more motives or reasons one has for learning verbal material or a skill, the more dynamic the process will be and the more

enthusiasm and zest one will bring to the task, particularly when the daily efforts become more difficult to initiate.

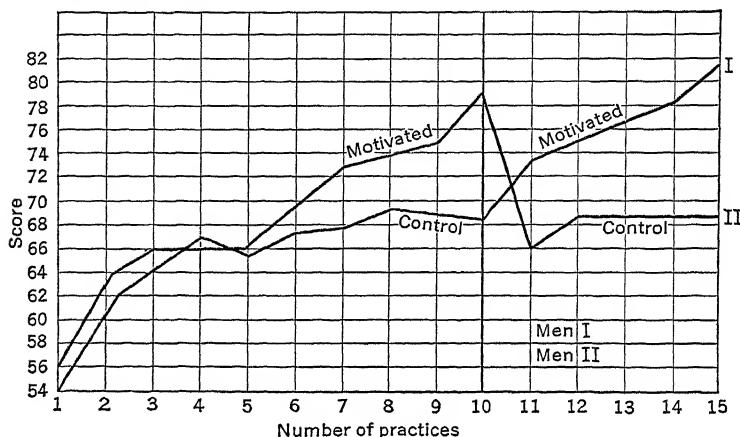


FIG. 3. Comparison of the performances of motivated and unmotivated groups in writing. (After Book and Norvell.)

Mental set. Mental *set*, which is akin to motives, stands out in effectiveness. "Set" is synonymous with "attitude" or "directing tendency." If one learns a list of words with the set or expectation of recalling, retention will be higher than if the set is not present. If a list of words, e.g. painted, hard, useful, new, smooth, manufactured, sliding, and expensive, is read to two groups one of which is given a mental set by the experimenter as, "These words describe a piece of furniture; remember this in listening to them," and the other is given no special set, the first group will show much greater learning and retentiveness. A learning set of this type has been referred to as "readiness" to learn specific material. You might set yourself in learning by such statements as: "This will be fun," "This will be easy," or "I shall try to group this material so that I can remember it better." It is valuable to try to repeat this formula just before one is about to be introduced to a stranger: "Now I'm going to hear this person's name, repeat it with 'How do you do, Mr. _____,' and then I can't forget it."

Meaning and association. Try to memorize: *mes, paz, hok, kyw, mik, dug, gev, jep*. You will find them much more difficult than a

list of simple nouns. But give them meaning, any meaning, and their difficulty largely vanishes. *Mes* is "mess" without the final s; *paz* is a new way of spelling "pass"; *hok* is a short word for "hokum"; *kyw* are the call letters of a radio station; *mik* is another way to spell the humorous, derisive name for an Irishman. Try to supply meanings for the other three. This is an excellent way to absorb the vocabulary of a foreign language.

It has been found that college students can identify an idea from a passage 48 hours after reading it as well as they can immediately after learning it, but identification of the exact words of the text is poor. Meaningfulness accounts for the superiority of the retention of the substance of a passage over its details [9].

Refrain from sheer repetition. The notion that memory is akin to a muscle, and the more it is used in a mechanical fashion (like the pulling of weights) the more its capacity will increase, is fallacious. Mechanical repetition does increase memory but it is not as efficient as other methods. The learning of numbers will increase your memory somewhat for numbers in the immediate future, but will increase only negligibly your ability to memorize medical or legal terminology in a different situation.

Everything we learn should have or be given *meaning*. It should be associated with something we already know. It should be organized with our existing mental life. Learning for learning's sake, to many people, seems a waste of time; learning so that the material may be recalled in time of need, or be of future value, seems more logical. The acquisition of a school subject merely for its own sake is a motive that arouses only a small percentage of students. Knowing this subject for the value it will have in future vocational, avocational, or cultural aspects of life has a more universal appeal.

Incidental learning can also be more firmly established by meaningful associations. Names, house numbers, streets, products, towns, duties, and obligations can all be better remembered by associations.

Said one student in giving an example of how association aided his memory: "I associate the mailing of the letter I must post this afternoon with the buying of the paper on the opposite corner. I get an image of the paper man and myself paying him the three cents; then

I get an image of the mail box on the opposite corner. This afternoon when I buy my paper I shall be reminded to mail the letter."

Meaningful material transfers more readily to new situations. The improvement of learning ability for one type of material, like legal cases, by practice with another type of material, like Latin, depends largely upon the *similarity* of meaning between the two materials and methods of attack. The increase due to such exercise is not nearly so large as is usually believed. Also, the more direct the associations are, the more effective the learning. For example, if the French *foule* immediately recalls the mental image of a crowd rather than the English word "crowd," the learning is more direct and the meaning readily recalled.

The value of certain subjects in "training the mind generally" was shown in a testing program which involved over 8000 high school students. Improvement was measured in terms of a test of general ability, including mathematics and language, given at the beginning and at the end of the school year. The effects of different school subjects on improvement in ability was learned by pairing students who had the same initial score on the tests but differed in the subjects they pursued during the year they were tested. The transfer or general training effect of all the school subjects was small. The gain seemed to be an unfolding of native ability due to miscellaneous stimulation. The subjects were ranked in the following order as to general training effect: mathematics (including bookkeeping) first, general science, physics, and chemistry close seconds. Latin and French were about equal to each other and inferior to the above, but superior to such subjects as economics, sewing, stenography, dramatics, and art. These results are particularly interesting in that Latin is usually considered as the best in training influence and a practical subject like bookkeeping as low [10].

In order for school subjects to function in vocational, avocational, or cultural aspects of life, they should be *associated with life events* at the time of learning. The student should see the value of French in increasing his English vocabulary, in allowing him to read French literature in the original, in traveling abroad, in meeting, communicating with, and understanding the people of France, and in appreciating fully their life and customs. He should see that chem-

istry deals with the many chemical elements which man must use daily. Through knowledge of chemical processes, the extraction of metals from their ores can be carried on more satisfactorily; the manufacture of explosives, the use of gases, the dyeing of goods, the preparation of food, the manufacture of clothing substitutes, and the compounding and dispensing of drugs is made possible. The student should have some acquaintance with the vocabulary of each discipline taught in college so that he may possess a background for better appreciation of current literature and the events of contemporary social and economic life. This also illustrates the value of motive in learning.

Similarity is a convenient type of association. The meaning of the following French words can be remembered because of *similarity* in pronunciation in the two languages: lettre (letter); maire (mayor); monstre (monster); parfum (perfume); caractère (character); lice (lists). These can be associated with English words similar to their equivalents: lune (moon) can be associated with the English "lunar" referring to the moon; livre (book) can be associated with "leaves" (a book is a group of leaves); commencer (to begin) with commence; éclairer (to light) with clear; inférieur (lower) with inferior; inonder (flood) with inundate; indice (sign) with indicate; menacer (to threaten) with menace.

Improvised associations also aid in learning. A student found the following helpful to him: foule (crowd)—"A *fool* always follows the crowd"; comporte (tub)—"A tub is a *compartment*"; issue (exit)—"People *issue* from the exit"; mare (pond)—"A *mare* often stands near a pond"; fond (bottom)—"I am *fond* of diving to the bottom of swimming pools." The more vivid these associations are, the better their memory value.

Other effective forms of association. *Imagery* is a good mnemonic aid—use it. One student reports that he has a good memory for lectures because he gets a visual image of the discussed topics placed on a ladder. If the speaker has five points, his mental ladder has five rungs. Other students report other *individual* methods. Some *repeat aloud* the material to be learned; some find *hearing* the material more helpful than seeing it; still others find *writing* the subject matter which they desire to learn most helpful.

It is efficacious for each person to discover the mnemonic systems

that assist him most in learning. Remember Mr. French's name by the fact that he does not look at all like any Frenchman you have ever known. This is an example of association by *contrast*, a good way to associate ideas. The five points emphasized in the lecture may be remembered by repeating them to oneself, using one's five fingers as a means of organization. An individual will soon be known for his good memory if he ties the name of each person he meets to a meaningful association; for example, with another who has the same name.

Persons do not forget the telephone numbers 1940, 1776, 1234 or 9876. All of them have meaning; all of these combinations of numbers exist in previous experience.

One student, to illustrate how meaning increases his memory for certain items said, "I remember Paducah, Kentucky, because that was the town in which the filling station operator found a hole in the gas tank. Outside Bessemer, Alabama, I ran over a hog, the only one I have ever killed on the road, and I wondered whether I ought to pay for it. In Chattanooga, Tennessee, I chanced to meet a college chum, was treated to a meal, shown the city, and invited to stay a week. These places stand out in my memory of the trip because of their associations."

Associate events to be learned with *pleasant thoughts, acts, images, previously established experience, vivid ideas, your own interests or problems*, and they will be remembered [11]. See the *logical relationships* between material learned, the similar and contrasting items. See the material as a meaningful *whole*. Tie subject matter to be learned with incidents which will be present at the time of recall and which will act as cues or *stimuli* for recall.

The active attitude in learning. The man who is strongly motivated to learn is active; he who uses associative aids in memorizing is active. The following rule also produces an active attitude. Keep in mind that you will be required to recall later what you are learning. College students who did this while copying words from the blackboard recalled 50 per cent more after a period of delay than those who merely copied the words without recall in mind [12]. There are other forms of the active attitude. A certain degree of muscular contraction or *tension* is conducive to improved acquisi-

tion of lists of words. An experimenter had college students squeeze a dynamometer (apparatus for testing strength of hand-grip) while learning word lists, and found that this aided the subject after he had become adjusted to the novelty of the method [13]. Maze learning, a motor skill, was aided by tension in the hand not used in directing the stylus through the labyrinthine pathways [14]. When tension is so great that it becomes a distraction, it is not conducive to learning. For example, learning the skill of tossing a ball at a target was deleteriously affected by tension, particularly when it was in the active hand [6].

Recitation is a highly effective form of the active attitude. When 80 per cent of the student's study time was spent in reciting that which he had read, the number of nonsense syllables learned was more than doubled over the amount learned when the subject merely read the syllables and did not try to recall them. When 60 per cent of the time consumed in studying biographies was used in recitation, the amount learned increased from 88 units (when all the time was spent in reading) to 106 units [15]. Another researcher required one group of students to read the material they were to study as many times as possible and another group to read the article and quiz themselves with the aid of a group of questions. The group that quizzed themselves during the learning period was superior in the amount learned [16]. College students who were given a five-minute review after a class lecture recalled twice as much as students who merely listened to it [17]. An experiment which used literary material for learning showed that the method which involves *reading, outlining, summarizing, and reviewing* was better in both immediate learning and later recall than unsystematic study [18]. After studying for a while, recite what you have absorbed. You will be more active; you will be motivated by your progress, and you will be practicing that which you must do in order to pass the course.

In assuming an active or positive attitude, you may also assume a pleasant attitude. Good advice in learning is: determine that your active attitude will be pleasant. Try to avoid an attitude of unpleasant compulsion. To a degree you are capable of determining how pleasant a situation will become by your method of approach. The same viewpoint should be taken in recalling information.

Fear, excitement, failure, and such negative forms of behavior are not conducive to efficient learning or good memory. Profane material was found more difficult to learn and recall by a group of girls in a normal school who participated in an experiment than non-profanic material. Similarly, when students realize they are failing while attempting to learn, their performance is poorer [6, 19].

Distributed effort. Numerous experiments on learning bear testimony to the fact that distribution of learning activity is, on the whole, superior to continued practice without rest or change of activity. The interval of rest or other activity is an important factor. Too long an interval between learning efforts, however, is ineffective in producing greater results and is sometimes detrimental. In an experiment in which students studied nonsense syllables, two readings of these syllables for twelve days was almost eight times as effective for one student as were eight readings a day for three days [20]. Various materials studied in college differ so greatly that it is difficult to give a general rule as to how long one should study before a change should occur. Each individual must determine for himself how much time he should devote to each subject at each sitting. With material which commands his interest he can carry on for a long period without loss of efficiency. With other, more monotonous and uninteresting material he may need to take short rests periodically and vary it with more interesting subject matter. This factor *argues against cramming*; it does little good to study for the whole course in the last week.

Judicious guidance. Two groups of young children with about equal intelligence and motor ability but without previous experience in writing were used in the following experiment. One group traced letters on tissue paper placed over letter forms clearly visible to the child. The other tried actual writing with a model placed above the writing page. After about a month of daily practice on ten different letters, both groups were tested for several days in "real" writing, using only the model as the guide. Some of those who had been tracing the letters were greatly disturbed by the use of this new method. They were familiar with the shapes of the letters, knew where to start and in what direction to proceed,

but for them the writing of a letter on a blank sheet of paper was a very different process from tracing a form on a thin piece of paper. Some could not reproduce a single letter. They had accepted too much guidance in learning and were helpless without these props [21].

Numerous experiments have been carried on in the laboratory with mazes and verbal problems. The result of all of them is the generalization that in the majority of cases *guidance is more advantageous* than an equivalent amount of unguided practice, although there are instances when guidance has been ineffective and even detrimental. Guidance or coaching seems most profitable in *small amounts in the beginning of the learning process*. Large amounts of coaching and its introduction at an inopportune time was least effective [22].

How well these laboratory results apply to swimming, bowling, golfing, and other such skills the reader must determine for himself. Remember that in the above-mentioned maze experiments the subject's hands were guided through the maze—the movement to some extent was made for the subject. In solving verbal puzzles, information was given leading to the principle operating in the problem. It can be seen that too much guidance violates the principle of an active attitude in learning. If one accepts guidance one would do well to maintain the active attitude; possibly first try the act voluntarily to set oneself for the guidance. A good tutor is one who spends a good portion of the time raising questions, having the student react to them, and then supplying the solution to the question.

Similarity of material. You probably learned as a grade-school pupil that you forgot because you do not practice. Psychologists have worded this principle: disuse causes forgetting. Recent experimental evidence challenges this viewpoint that disuse is the major factor of forgetting. Use of mental functions with similar material or use of the component parts of the memory in new situations has been known to cause a considerable degree of forgetting. Retention during sleep has been found to be superior to retention over equal periods of wakefulness filled by daily events [23].

Numerous experiments show that if one learns a list of words and

then learns another similar list, the first list will be affected and forgotten as the result of learning the second list. This has also been found to hold for school material, such as poetry and prose. By one criterion of memory, several stanzas of poetry were affected to the extent of 36.5 per cent by the learning of other stanzas from the same poem. The more similar the material, the greater the extent of this phenomenon [24].

As a practical application of these findings, it may be suggested that it is probably unwise to start French and German in the same semester. A student who has too many telephone numbers to remember finds he has inadvertently called the wrong person. It is not unusual for students to answer a question on a quiz with a fact from a similar context instead of the correct fact. By overlearning or thoroughly mastering the materials, and by making a conscious effort to separate the two, it has been discovered that this confusion can be minimized [25].

Learning conditions and recall. One of the most annoying vagaries of memory is illustrated by such an experience as turning to your roommate to introduce him to an acquaintance at a social gathering and failing completely to recall his name, to your unlimited chagrin. Other similar experiences: to raise your hand in class to ask a question and then as the lecturer says briskly, "What is it, Mr. ____?" to forget the question; to walk from your study to the living room and find yourself standing in the room ignorant of your mission; or to read over an assignment several times without quizzing yourself and then find that you are unable to answer most of the questions in a subsequent examination. All of these cases are illustrations of attempts to recall items of experience which have been learned under circumstances foreign to those present at the moment of recall.

In studying, try to associate with your method, with your attitude, and even, if possible, with the environment, the *conditions which will prevail at the time of recall of the learned material*. In preparing for a public speech, debate, or dramatic production, connect the material you are learning with cues that will be present at the time of recall. The windows, the doors, the draperies in a room, the twilight, the landscape, one's posture, one's organism are associated

with the mental events in the "spotlights" of consciousness, in this case with the material memorized. On some future occasion these external objects may serve to recall elements of the memorized event. Make use of this phenomenon in study.

The whole and the part methods. In memorizing a poem as a whole, a young man saved 83 minutes as compared with the length of time required previously to memorize an equally long and similarly difficult selection of the same poem studied bit by bit, or by the part method. Under the "whole" method he read the whole poem three times a day until he could recite it. Under the "part" method he memorized thirty lines a day, and then reviewed the whole selection [26]. Some writers claim that generally the whole method is the better, but one must determine which is the more advantageous for the type of material he wishes to attack, as each is superior under certain conditions [27].

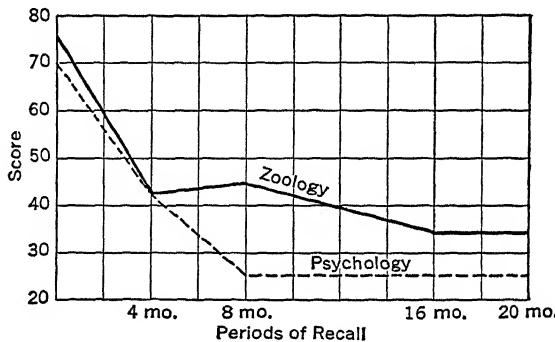
A combination of the two methods has possibilities: learning parts and then reviewing thoroughly the parts as a whole. Time can be saved by ascertaining through personal experimentation which method is more economical in each of your memory tasks.

Satisfying consequences. We learn those acts which satisfy our motives and thus give us pleasure. We tend to eliminate from our reactions those acts which do not satisfy motives even when they are repeated, as we saw in Chapter III. A pleasant afternoon at a tea dance causes us to wish to attend another party. A compliment from a teacher reduces the cuts in his class and increases the visits to his office. A progressively decreasing golf score entices us to the course more often. The swimming movements that caused us to sink, swallow water and strangle are gradually eliminated. The castigation received in the office of the dean of men reduces future week-end episodes.

Engineer the events in your life so that they will allow you to learn. Reward yourself for accomplishments. Recognize your slight improvements in performance as motivation for further improvement. The recitation at the end of a study period of the material learned produces a pleasant effect of accomplishment. In order to induce repetition of honor-deserving behavior, never allow a reward

or honor you have received to go unnoticed by yourself. Take advantage of this *law of effect*, and penalize yourself after each act you wish to eliminate.

Overlearning and review. We forget or are unable to recall 50 per cent of new material like nonsense syllables the first day after learning it; after that time, forgetting proceeds more slowly [28]. College lecture material and other meaningful subject matter fortunately undergoes disintegration less rapidly but undergoes a disintegration of the same general nature, *very rapid at first and thereafter at a slower rate* as is shown in Fig. 4 [29].



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FIG. 4. Rates of forgetting (losses) of learned school material after periods of time.
(After Higginson.)

One method of preventing a rapid drop in the retention of skills and content we have learned is *overlearning* at the original attack and frequently reviewing the material. Overlearning is repetition even after the material is known so that it can be recited once perfectly. We never forget our own names. We retain well those childhood skills which we have continually reviewed in play, such as bicycling, skating, and swimming. These have been well fixated by their numerous repetitions. If you *must* remember an event, overlearn it. Learn it not only to perfection, but learn it so that it is "second nature."

One psychologist in a startling experiment illustrated the value of repetition even without meaning. He read Greek drama daily to his fifteen-month-old child until the child reached the age of three.

Every three months, a different set of material was read. At eight and one-half years of age, the child learned the material previously heard much more rapidly than new material. Apparently, material repeated early exerts a lasting residual effect [30].

Miscellaneous aids and hindrances. There are numerous miscellaneous factors that affect learning which have been discovered by experiments. *Rhythm* is an aid in memorizing, when it can be used [31]. You have probably noticed this in learning songs, poems, and lists of numbers. A sudden *interruption* of an act in progress, so that it cannot be completed, tends to make that act or parts of it have higher retention value later [32, 33]. High *intelligence* greatly aids more complex learning and its retention, and is some aid even in the more simple learning situation [34]. *Drugs* have been found, in individual cases, to play havoc with memory [35]. Alcohol, for example, has been found to disturb learning ability seriously. Injuries of the head which result from falls and accidents often cause *amnesia* (memory loss) for events during, preceding, and after the accident [36].

Individuals in their teens learn better than children. Adults, even in middle age, are not markedly inferior to youths. Learning ability apparently drops only slightly with *old age* [37]. In a series of events, those which occur first and last register more strongly in memory than those which occupy an intermediate position. Note the retention of material at the beginning, middle, and end of text chapters, and it will be found that the *middle position* is generally disadvantageous [11].

You will find you can usually *recognize* that which you may not be able to *recall* or reproduce from memory. Even when you cannot recognize material such as, for example, parts of a course in physics, chemistry, or Latin that you had taken some time ago, you are at an advantage now for having taken it, as you can *relearn* it more easily, having once been exposed to it. If, for example, your memory were tested by requiring you to recall the names of the students you knew two years ago, your score would be low. If you merely had to recognize them in a list, the score would be much higher. Your retention for names would be revealed best by a comparison of the time required to learn these names originally and now. Con-

try to popular contention, a student does not remember better if he is a poor learner. Those who learn most retain best [38].

EFFECTIVE THINKING AND JUDGING

A very small percentage of our population, it may be speculated, really knows what thinking entails. When we learn the meaning of effective, valid thinking, we realize that the processes occupy too little of our conscious experience. What, then, is this power that is so valuable and rare and of which the man of the street stands in awe? What does the process of thinking involve?

What effective thinking is not. Daydreaming.

A freshman may sit and dream of himself as winning an event in the year's biggest track meet. He may have an image of himself in the distinctive apparel breaking the tape as the crowds cheer. In the crowd he may see a doll face surrounded with jet black curls. *She* has seen his victory! *She* has caught his eye! The next scene is the prom that night, and during the intermission of a dance. . . .

This is not an example of effective thinking. It consists of using ideas to satisfy motives, of adjusting oneself to an ideal world. But it is not effective thinking. Thinking is the means to the adequate solution of practical or abstruse problems. The above sort of mental manipulation is generally free and uncontrolled; it is a run of ideas guided by the motives which produce satisfaction only.

Using hunches.

A girl has to decide whether it is proper for her to receive presents and invitations to parties and theaters from a young man for whom she does not particularly care and with whom she could never allow herself to become too serious. She enjoys the gifts and dates immensely, but she is unhappy in his presence, realizing the predicament she is creating. The man thoroughly enjoys her company and wishes to continue the meetings on a purely friendly basis. She does not wish to offend him, but wants to terminate the relationship. This is a problem which disturbs her. What ought she do? She has a *hunch* that everything will turn out all right if she just lets nature take its course. She has not considered the ethics of the situation, the effect of the situation on her standards and reputation, or on her attitude toward him, nor has she considered the consequences of the growth of his

affections for her and the many active complications that are apt to arise. But the hunch is associated somehow or other with confidence.

Hunches such as these cannot be classed as effective modes of dealing with problems. Instead, they prevent successful attack. Usually they are *conclusions growing from some superficial element of the situation* and not from a thoroughly rational, critical treatment. They are sometimes correct but are often wrong. We remember the cases in which our hunches were effective and forget the failures. We usually favor hunches, among other reasons, because of our memory of their previous success or because they are opinions we are eager to hold. One has a hunch to bet money on a certain race horse, lottery number, or slot machine. One is confident of it not for any logical reason but because possibly the name of the horse resembles (although one is not clearly conscious of it) that of a former winner. Or, he may be confident because of an unconscious association—he is in a mood similar to that which prevailed once when he found some money. This mood has been associated with success and prompts him to bet. Or, there may be some other element in the situation which suggests through previous experience an expansive, self-confident attitude. Rationally, hunches might be discarded upon early consideration, but rationality is excluded because of the positive emotional element.

Suggestibility.

Alfred J. is confronted with the problem of choosing between two suits; one for daily wear, another too sporty for most public appearances. As he sees his image in the full-view mirror in the sport suit, the memory of the rotogravure picture of a similar suit worn by a young, handsome, popular man-about-town comes to mind. The suit immediately identifies him with this man in an extremely effective and vivid fashion. He turns to the clerk and says, "I've thought the matter over and have decided to take this suit."

Factors like *beauty, prestige, habit, the size of the group which behaves in a certain manner, reputation or prestige of the individual making the appeal, emotional associations, previous positive response tendencies*, all tend to make us respond to a situation impulsively rather than critically. These factors are especially effective in cases in which the individual has scanty knowledge about a situation.

They are all potent factors in advertising but poor stimuli to rational consideration of a proposition. Most of the other errors of thinking mentioned below involve an element of suggestion.

Justification of a prejudice or emotional bias. Much of that which passes under the label of thinking is rationalization to justify an emotional bias. The following incident exhibits approximately the type of mental process that occurs often and is accepted by some as rational thinking.

"The question arises, shall I pay \$10 or \$18 a month for a room? The first is smaller, the furniture is less attractive. If I rent it, I shall have \$8 more to spend each month. I can have more dates, buy more clothes, see more shows, have more pocket change. After all, I'm not in my room much and the condition of the furniture doesn't affect me." This student has not thought the matter over. He does not consider whether with inferior home furnishings will be found inferior service. He does not ask if he will have hot water with which to shave. The house is older than the one in which the \$18 room is located and is not weather-stripped. Will less money be spent for coal? Will this result in a cold room? Will there be insects? These and other similar questions are not faced. Countless other questions are ignored. He has recalled reasons to substantiate his strong emotional bias in favor of more money to spend. He rationalizes and finds reasons to support his bias.

Another sample of prejudice operating in a decision and of the complete absence of a rational attack of the problem is in the case of voting. Notice below the lack of cogent evidence upon which this student's choice of student president is based. This is from a college student's conversation.

"Alfred Hanson and Martin Schmidt are running for student president. I know Alfred. He usually greets me with Hello! He is in several of my classes. I don't know Schmidt and he does not know that I exist. He comes from the southern part of the state anyhow. Those fellows as a rule aren't very alert and capable. I know a number of them. Alfred ought to make a good president. He knows the campus situation. He knows most of the students. I don't imagine Schmidt does."

All of us have biases that we must recognize as operative in our thinking. Most of us are ethnocentric. As human beings we have biases favoring human beings against nonorganic features of the

universe and the infrahuman animals. Man is the greatest animal, in our own mind, because we set our own traits as standards. If we are white men, to us the white race is greatest in achievement; if we are of Germanic descent we believe the Nordic is superior; if an American, America and all of its institutions and ideals are the greatest. *Real history began in 1776*, from this point of view. If we are members of the Alpha Alpha Alpha fraternity, then "Alfs" are superior to all other groups. As our affiliations extend, so do our allegiances and prejudices. In addition, we assume the individual prejudices of those we admire within these groups—the individual Germans, Americans, Holy Rollers, and Alfs. Our many individual fortunate and unfortunate experiences prejudice us against events, places, and people. The periodicals we read prejudice us. The pictures and plays we see, and the conversations we hear, all give us points of view *which we usually accept uncritically if we approve of the medium* from which they spring. We do this often without a rigorous analysis of the biases for the belief.

Adhering to established and generally accepted erroneous beliefs. Which of the following statements do you believe true, and which false? Check those you believe true.

The number of man's senses is five.

Man is superior to the animals because his conduct is guided by reason.

Chess and checker playing develops one's power of concentration.

Intelligence can be increased by proper training.

The study of mathematics is valuable because it gives one a logical mind.

Conscience is an infallible guide to conduct.

Adults sometimes become feeble-minded from overstudy.

No defect of body or mind can hold us back if we have will power enough.

Long slender hands indicate an artistic nature.

Silent men are generally deep thinkers.

The slow learner retains better what he gets than the quick learner.

If you stare at a person's back, you can make him turn around. This is a form of telepathy.

Many eminent men have been feeble-minded in childhood.

You can estimate an individual's intelligence pretty closely by looking at his face.

Some animals are as intelligent as the average man.

Women possess a power of intuition absent in men.

A man's character can be read by noting the size and location of certain developments on his head.

Any physical or mental disease can be contracted by thinking too much about it.

Women are by nature purer and nobler than men.

Erroneous beliefs such as all of the above color the accuracy of the thinking of students. In most studies of students' superstitious beliefs, girls were slightly more credulous than boys [39, 40]. The more intelligent students hold fewer false beliefs. This substantiates the statement that the false beliefs are the result of the dominance of emotional factors rather than intellectual. There is also only a slight tendency for the students with higher grades to hold fewer erroneous beliefs. Fortunately, courses in science reduce the extent of these false beliefs about man's mental life. Even in courses in which specific training to contradict the statement was not given, the course caused a drop in the percentage endorsing the incorrect belief [39].

Fallacious isolation of irrelevant items.

"My roommate studies daily and he barely gets a passing grade. I have decided not to study daily but wait until the night before examinations to study."

This illustrates a common fallacy: *that of isolating one element or concomitant of a situation and attributing to it the cause of the entire situation.* Because two elements in a situation are identical, we cannot conclude that the identical results will ensue. Because a friend who has red hair proved disloyal, one need not worry that a newly acquired red-haired acquaintance will also be untrue. Events in nature are complex and they consist of complex causes and effects. Single elements in the situation may be merely incidental events and not causal antecedents. *Reasoning by analogy*, which is an example of the above fallacious type of reasoning, is highly unreliable. Because two situations are alike in some details does not mean that they are alike fundamentally, and it is illogical to reason from one to another.

Unwarranted generalization. Another pitfall of thinking is that of *generalizing too widely* from the facts at hand. Because three members of a given fraternity have borrowed money and have not

repaid it, one man asserts that all of the other 47 members are not honest, yet it would not follow from the data. Similar generalizations resulting from college students' use of insufficient data are:

"Whenever I use a pen to write an exam, I do poorly."

"If a girl agrees to accept a blind date, she is neither pretty nor popular."

"It never fails that if you talk to a teacher after class about his subject your grade will surely be at least ten points higher."

"Young teachers are always hard on the student."

"More students flunk in required courses than in elective courses."

Attitudes which aid clear thinking. The individual who prides himself on clear thinking should be sure he can answer these questions in a manner to indicate that he has a solid ground for his thinking [41].

Is your thinking conditioned by what you want to believe, or by what is rational?

Are you more concerned with winning your point than with thinking clearly, even at the cost of your first opinion?

Do you consider a heated emotional discussion real thinking, particularly one in which each individual defends a strong preconception?

Are you willing to go anywhere and accept any conclusion to which clear thinking leads you?

Are you critical of your own thinking, and continually asking if it will stand attack?

When you reach a conclusion are you willing to look for errors, and on finding them begin solving the problem all over again?

Do you consider problems objectively rather than take them personally and become emotional over them?

Do you admit your prejudices and biases and make allowance for them in thinking?

Are you just as searching for fallacies in your own thinking as in that of others?

Are you wary of any conclusion that gives you too much comfort?

Do you accept formulated beliefs rather than work them out for yourself?

Do your answers to these questions indicate that you have the *truth-seeking* attitude rather than the attitude of accepting the beliefs of the mob?

The process of thinking. Valid thinking involves the following stages:

Comprehension of the problem.

Search for and critical evaluation of many solutions.

Acceptance of tentative solutions which have withstood testing.

Let us turn to each of these stages for an analysis.

Effective thinking requires a clear comprehension of the problem.

It is rarely that a student takes a bull session group in hand and says, "See here, fellows, what *really* is the problem we are discussing? Let us first decide upon a clearly stated, specific problem that can be attacked before we talk at random." It is even more rare for an individual to take this attitude in solving his problems alone.

In order to attack any problem adequately it should be *stated in such a form that all of the implications will be apparent*. "Is there personal immortality?" should be stated more specifically, defining crucial terms. A better form would be, "Does a human organism have a conscious existence after death?" From such a specific statement of the problem one can proceed: "What is consciousness?" "Does consciousness require an organ to produce it?" A more general question, such as "Is it desirable to sacrifice success for personal or professional ethics?" should probably be couched in terms which would allow a consideration of a number of variable conditions. A better statement would be, "Under what conditions of success would a man be justified in sacrificing personal and professional ethics?"

Effective thinking requires the seeking and testing of many solutions. Thinking is a "trial and error" use of ideas. It consists of persistently trying one idea after another and testing the validity of each of these ideas as a solution of the problem at hand. Let us examine an example of thinking and then list some aids in finding and validating solutions.

A student is disturbed by the fact that a fraternity brother of whom he is very fond continually teases him about matters about which he is very sensitive. At first he tries to forget the kidding and represses all thought about it. But one day he feels he can stand it no longer.

This student had said at the dinner table, "Bill, you weren't so hot on that quiz we got back today; you studied six hours and barely got by. I didn't study and got a good grade. You're a *swell* student." Later the same fellow referred to him as the "star athlete of the house" when

in reality he had never participated in athletics. Finally, that evening, this student came up to him and called him "God's gift to women." This offended him greatly because he feels that he is ugly and has been relatively unsuccessful in his relationships with the opposite sex. He went up to his room dejected and unable to concentrate on his assignments. At length he went to the room of a friend down the hall and at first talked at random, then finally said, "Johnnie, what's wrong with me? Why do fellows treat me as though I were a little kid?" This started a frank discussion which made the student face and formulate his problem so that the genuine difficulty could be located and solutions would be suggested.

His problem as he came to see it was, "How can I change my behavior and thinking so that I will act more like other students, so that I either will not object to the remarks that now depress me or will not provoke them?" By thoroughly understanding the nature of his problem and its relationship to the problems of others he prevented himself from blaming others for his feelings and placed the source of solution where it belonged—in his own reactions. His next steps were through a method of trial and error to determine the best solutions and discard those which were not effective. These are some of the solutions to his problem that he jotted down on paper after the discussion with his friend:

1. Make a frank list of my assets and liabilities.
2. Strive daily to remove those liabilities which can be removed.
3. Accept those liabilities which cannot be removed. Note how many persons who deserve great respect possess them.
4. Learn to admit and talk about my liabilities so that I shall not be so sensitive regarding them.
5. Instead of dodging those fellows who have been kidding me, I should talk with them; ask their advice, compliment them on their achievements, etc.

These solutions were tried. Those which were successful were continued. Finally, other solutions were sought and tested.

Seeking solutions. An effective procedure in seeking the solution to a problem is to recall in a systematic fashion all the facts bearing upon it. One reason why an educated man is usually a better thinker than an uneducated person is that he has acquired more knowledge or potential solutions to problems. Further, he does not cling to one solution, but has a broader perspective and uses more trial and error.

After one's own supply of experience and knowledge is exhausted, the various known systematic collections of facts, such as texts, encyclopedias, and authorities should be consulted. No items bearing

upon the problem should be overlooked. To write about a problem, to discuss it with others, to raise a number of questions, aids in giving one several different approaches, new suggestions, and avenues of new knowledge to be applied to it.

Checking solutions. A knowledge of the scientist's experimental method helps us in the technique of thinking. He eliminates by laboratory control all the factors in a complex situation except the one he wishes to study, varies it, and measures the results.

A psychologist wants to know how memory of one foreign language is affected by the subsequent acquisition of a second foreign language. He therefore obtains lists of words from two foreign languages and requires students to learn one. Then he tests their retention and has them learn the second list. Next, he compares the fall in retention of the first list after the second list was learned. He collates these results with the memory of a list of words unhampered by the learning of a second list.

The logician also gives us a technique, the syllogism. He begins with a major premise, a generalization which he can accept, then he writes out his minor premises and from inspection of the two draws a conclusion. By such a careful process valid reasoning is more likely to result.

The problem, for example, is to decide: "Who in the dormitory borrowed my book?" I immediately think of John Jones, but before I ask the janitor to open his room and let me search for my book which I need to use in study, I must be certain of my conclusion. I must test the bases for my conclusion. There are these propositions of which I am reasonably certain: the borrower is someone who lives in the dormitory, who is taking the same history course that I am, who has borrowed the book before, and who knows where I usually keep it. My major premises are:

The man who borrowed my book is a fellow student in history.

The man who borrowed my book knows where the book is usually kept.

Let us deal with one major premise at a time. If we accept the first major premise, "The man who borrowed my book is a fellow student in history," then we can proceed with the minor premise, our next step:

There are seven students living in the dormitory who are in History I.

Conclusion: One of these seven men borrowed my book.

We are confident of this conclusion as it follows directly from our two premises. We can proceed now to the second major and minor premises:

The man who borrowed my book knows where the book is usually kept.

John Jones and Harold Smith are the only men living in the dormitory who know where the book is usually kept.

Conclusion: Either John Jones or Harold Smith borrowed my book.

But I happen to know that Harold Smith is out of town and I therefore proceed to search the room of John Jones.

This process may seem elementary but there are so many violations of proper reasoning among college students that one cannot check each step too carefully. If reasoning were checked more carefully, many dogmatic statements would remain unuttered. Hence, it is wise to *reason on paper*. It is not rare to hear conclusions based on false premises. The statement, "I bet Louis Brown stole the book; he will never look any of us straight in the eye," implies that one who steals books does not look those who know of his thefts straight in the eye. But eye movements and honesty are not directly related, therefore the generalization is false. The statement, "We shall always have wars because man was born with the tendency to fight" is fallacious reasoning; it assumes that (1) we have an inborn tendency to fight; (2) this inborn tendency will always assert itself, and (3) this inborn tendency to fight must express itself in wars—three propositions which are not definitely established.

Other aids to thinking are *statistics*, *mathematical formulas*, and *graphs*. They quantify thought processes and allow us to manipulate ideas with greater accuracy. *Experiential tests* also should be employed to assure us of the validity of our reasoning. This refers to preliminary tests in a concrete situation of schemes which seem flawless in daydreams.

In our discussion of the checking of solutions, let us emphasize what has previously been said about attitudes which aid clear thinking. The good thinker can hardly be too critical.

Allow time for ideas and insight to arise. Creative contributors to art and science have testified that sometimes, after working for hours on a problem they have almost surrendered in despair. During their search they continually arrived at possible solutions, and discarded them because they failed to survive the rigorous tests of

criticality. Later, after a rest, they have sometimes been stimulated by what seemed to be a flood of genius. A clear *insight* into the problem occurred and a solution was reached that would bear up under criticism. This insight into the problem sometimes arrives at an unpredictable moment when they are engaged in some activity entirely unrelated to the task at hand [42-44]. Cases have been reported in which a rest has aided the solution of a problem. Writers lay aside manuscripts so that they may mellow with time, and upon returning to them, they are able to add sections that were difficult to write and detect errors which were not evident previously. However, the role of hard, systematic work in creative or practical thinking cannot be too strongly urged. It is the factor which prepares the way for insight.

Thinking involves accepting conclusions tentatively for continual retesting. After a conclusion is once reached it is held tentatively until new data show a more exact solution of the problem. Knowledge is continually being refined—science is continually pushing into the dark regions of the unknown. As new findings are revealed, existing generalizations must be revamped in terms of the new findings. The revision may be largely a matter of refining earlier knowledge of a cruder sort. One is not to be condemned because he sometimes reverses his point of view. He may reach one conclusion after examining some data but with additional data a newer conclusion may be more tenable.

Analysis of daily thinking and application of above principles. You will enjoy reviewing all decisions, judgments, generalizations, plans, and such that you have made today or yesterday. Beside each describe the mental processes that occurred. Then label them in terms of processes discussed in this chapter as "hunch," "syllogistic reasoning," "suggestion," "prejudice," "following precedent," and the like. For example:

Decision: I decide to send some surplus money home.

Processes: I have an image of my hard-working, thrifty mother.

I realize my debt to her.

I think of uses I have for the money.

I compare the relative pleasure I would derive from each.

Labels: Problem was not clearly stated. Some trial and error in

consideration of mother's needs and own needs. Strong emotion for mother a factor. Did not think of all pros and cons involved in sending the money home. Strong emotion terminated reasoning process with decision to send money home.

Decision: I decide to stop work for a while.

Processes: I feel bored with work.

I think pleasantly of interesting friend in next room.

I think, "I need a rest."

I get up and go to next room.

Labels: No clear statement of problem. Little trial-and-error use of ideas. No use of relevant facts. No critical test of conclusion. Suggestion: pleasant thought of friend and escape from work.

Subject a number of daily acts and decisions to this analysis and you will be convinced of how little you think. It may even make you more critical of your actions and lead to wiser decisions on your part.

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CHAPTER VI

PERSONAL EFFICIENCY

BUDGETING TIME

Importance of time. The following statement comes from the pen of a young teacher who when in college attempted to win by his sophomore year a competitive scholarship and at the same time earn his room, board, and fees through remunerative work.

"I came to value time much as the poorly paid laborer with a large family comes to regard money. An hour appeared just as large and just as important to me as a dollar seems to the laborer. Those two years of hard work and planning did more to teach me the value of time and life itself than all my other experiences. As a student, free hours were a truly appreciated joy. A dance or a movie in which I indulged about once a month was not just another party or show as it had been in high school, but was an event upon which I feasted in imagination for weeks ahead. Even today I budget my time, and fill it with work in order to experience 'that indescribable pleasure which issues from a change from work to the freedom of play.' I not only learned to enjoy work in those two years but for the first time I appreciated the refreshing nature of play—the freedom and relaxation following work."

Time has been referred to variously. We have all heard "time is money." Arnold Bennett, in that book which has been helpful to so many readers, "How to Live on Twenty-Four Hours a Day," says time is more than money. "It is the inexplicable raw material of everything" [1]. We are elsewhere reminded that time cannot be saved as is so often claimed; an hour of this day cannot be tucked away for consumption tomorrow. It has been suggested that the more money we save, the more we have whereas time is more subtle stuff; if we start saving it we no longer have a moment to spare.

Time can, however, be invested. A few hours of time can produce a beautiful experience to be carried in our memories for the rest of our lives. During an interval of time we can create something in the scope of our talents and motivation. The experiences which grow from the investment of time may be those which emerge from

reading a good book, visiting a quaint town or a picturesque scene, conversing with a great character or congenial person, or developing a strong friendship. The creations may be the result of a hobby. They may be represented by a homemade bookcase, an automobile paint job, a poem, an essay, a collection of guns, or proficiency in playing tennis. The difference between a truly great personage and "just another individual" is largely the use of time. We all have some type of capability as raw material. The advantageous employment of time converts these capabilities into a fund of knowledge, understanding, and proficient skills.

You have 1440 minutes each day at your disposal; no more or no less than has every other individual. These minutes are in your custody and you alone can invest them. This abundant supply of time sometimes evokes the reaction that there is so much time one can afford to wait until middle age to begin accomplishments. As one writer has shown, biographies point out that youth is the time for creative work.

Thus, the Persian Empire was conquered by Alexander when he was 25; Bryant wrote "Thanatopsis" at 17; Madame Curie began her search for radium while still in her twenties; da Vinci in his eighteenth year painted the famous angel in Verrocchio's canvas; Gladstone made his first speech in Parliament when he was 24; at this age Goethe published the tragedy, "Gotz von Berlickingen," and at 18 Hamilton attracted wide attention as a pamphleteer and was shortly after made a member of Washington's staff. Schubert, the great composer, had just passed 30 when death visited him. The lives of Keats and Shelley were shorter than thirty years [2]. These all indicate the importance of youth as a period of preparation and accomplishment.

Personal survey of time. How do you spend your time? How do you use your 1440-minute allotment daily? Make an inventory and learn. You will be surprised at the number of minutes for which you can give no account. These minutes will furnish few of the truly pleasant emotions, for wasted time is not often relished time. Time fully enjoyed is not wasted. This is an illuminating survey every college student should undertake. It can be as interesting as a golf or bowling score.

Begin tomorrow morning and note by hour periods how the day is spent. Take a blank sheet of paper for each day and record the time intervals at the extreme left and in the blank across the sheet note the activities carried on during these periods. For example:

7:00 Bathe, dress, breakfast, glance over morning paper, walk to school.

8:00 Class—English

9:00 Study History in Library

Be specific; if you consumed 10 minutes before you really got down to your work, do not include these 10 minutes as work. At the end of the day make a summary which will be similar to the following:

<i>Activity</i>	<i>Hours</i>	<i>Activity</i>	<i>Hours</i>	<i>Activity</i>	<i>Hours</i>
Classes	4½	Meals	2¼	Extracurricular	
Study (English)	¾	Athletics		(School paper)	½
Study (History)	1½	Remunerative work	1	Time unaccounted	.
Study (French)	2	Extracurricular	0	for	3½
Sleep	7	(Chorus)	0	Personal Care	1

In this survey, time consumed in getting to and from an activity was included in the activity. The item which deserves the greatest analysis is "time unaccounted for." In the case of the above individual, on the day represented here, this time was lost after meals and in the afternoon. Most of it was spent around the house. Although this individual could have reached and attended all his classes in 3½ hours, he consumed 4½. The rest was spent hanging around and loafing, the type of loafing which has no value for anyone. However, in spite of this wasted time, this schedule was selected because it is exceptional in the amount accomplished. This student studied 4¼ hours, played tennis 1 hour, and wrote a news item for the school paper in ½ hour. It will be well to prepare such an analysis for yourself. It has been found that many students do most of their studying on four days of the week. The week-end, then, would bear watching for wasted hours and half-hours [3]. Then critically ask yourself whether your time could have been spent more profitably or enjoyably.

Avenues of adventure with time. How can one get the maximum return in happiness through the investment of time? The

answer in general is: *a controlled variety of activities and some appreciable accomplishments in each one.* College offers as great a variety of activities as one can desire. There are major and minor athletic events, both the participant and spectator type; literary pursuits, either the creative or appreciative aspects; artistic pursuits, including music and graphic art; religious activities; social life, and other miscellaneous recreation and work.

In college the student has his choice of *athletic* activities. If he does not show aptitude in the major sports, there are minor games which afford in some cases more pleasure, although less glamour. Moderate proficiency in tennis, golf, swimming, skating, volleyball, rifle shooting, and archery will bring hours of pleasure throughout life.

The university man has, within a few blocks of his dormitory room, a *library* of some of the greatest works of literature and science. Besides the many books which he must use as a part of his work, he will enjoy browsing through interesting biographies and autobiographies, novels, short stories, plays, anthologies, popular nonfiction and travel books. He will find short and medium-length volumes which will make those occasional boring minutes full of life. The college man should never be bored, considering the variety of sources of experience open to him.

Besides books, there are lectures frequently scheduled on the campus and usually with free admission. These lectures are a liberal education in themselves. Often the administration of the university arranges to bring to the campus men of national or international reputation. At the larger universities such lectures are available several times a month. The college man or woman should supplement formal school work with informal cultural pursuits.

Musical concerts and art exhibits enhance the university community and offer rich sources of adventure. Your own campus and its locale frequently include historic edifices and documents, traditions, famous alumni, and renowned faculty members. Acquaint yourself with them. They will add to your cultural background and immediate enjoyment.

Religious leaders and programs in the community are thoughtful and challenging. They aid one to clarify one's ethical and moral standards. To some, religion gives a stabilizing emotional satisfac-

tion. It helps the thinking student to integrate conflicting values. Campus religious groups usually have a social aspect.

As social animals we find ourselves enjoying *activities with others*. We enjoy our clubs, whether they be Latin clubs, military organizations, fraternities, or luncheon clubs. Dances, dates, and picnics sometimes exist in memory as pleasant oases on a desert of monotony.

Miscellaneous recreations include casual reading as furnished by newspapers and magazines; shows, games, conversation, relaxation, and walks. Hobbies and activities of interest vary with the individual. Under this category would fall the extracurricular activities as debating, dramatics, school paper, school politics, band, and pep clubs. Consult handbooks or pamphlets on "information for new students" for assistance in choosing the organization you wish to join.

Standards for planning a schedule. Routine activities. How much time should each of these activities consume? This varies with the community, the individual, and numerous other factors. There are certain standards growing from opinions and surveys, however, which should be mentioned.

Most authorities agree that the average eight-hour daily sleep program should not be greatly varied. Although some individuals consistently sleep less than eight hours, they often take naps during the day.

Many busy individuals spend too little time at their meals. It has been suggested that one and one-half hours be devoted to this purpose. Taking meals with congenial conversationalists is an aid to greater relaxation, and the reading of newspapers and magazines before and after meals is suggested for periods of rest and relaxation. Pleasant sedentary activities at this time aid digestion.

With these hours taken out of the 24 hours of the day, one can proceed to divide the others between work and play. It has been suggested that man is happiest when he "splits his day three ways"; eight hours for sleep and rest; eight for serious work, and eight for recuperative and recreational activities [2].

Scholarly activities. How much time is and should be spent in *study*? Study is the primary object in college. Surveys from both a junior college and an eastern university show that the average col-

lege student evaluates college studies highest among all college activities, daily social contacts second, and, for the university students, fraternity life, contact with athletics, departmental clubs, school publications, literary and debating clubs, and social institutions follow in the order given [4].

Traditionally two hours of *outside preparation* has been considered as the requirement for each credit hour in college. The question arises, how much time do students *actually* spend in study? A survey in several institutions establishes that the high school student spends an estimated nine to twelve hours a week in homework [5]. The average college student (who spends sixteen hours a week in class) devotes about twice as much time to study as the high school student.

A study of University of Minnesota students shows that the study time varies greatly with individuals: some spend less than ten hours and others with the same credit load consume fifty hours or more, with the average around twenty-three hours. There are further variations in the averages of all the students with the season of the year [6]. It appears, then, that the freshman must readjust his study schedule upon entering college. The exact time devoted to study will depend upon *his individual* ability and habits. Class and study time together will rarely amount to more than a six- or eight-hour day. If the student finds that he must devote much more than 48 hours a week to school work, it may be wise to elect a lighter schedule. One extra year in college sometimes makes the difference between four years of frustration, fear, and remorse and five years of serenity, success, and consummated challenges.

An inquiry has shown that students with lower college ability scores spend considerably more time in study and yet receive much less credit. Intelligence is a far more significant factor in school achievement than time spent in study [6]. However, one report shows that a group of students achieving grades above expectancy had well-planned time budgets as contrasted to students whose marks were below expectancy [7]. It behooves you to learn your college aptitude score or relative intelligence and take this into consideration in comparing yourself with students who spend less time studying or do not have systematic study habits.

Avocational activities. How can the remaining six hours a day

be invested? An hour a day in outdoor exercise of an enjoyable character is an oft-mentioned suggestion. The daily exercise is preferable to the week-end cramming of four or five hours of fatiguing activity.

A faculty-student committee of the University of Chicago suggests these interesting maximum and minimum standards: a four-hour-a-week minimum for serious reading; for lecture, concerts, theaters, and art, a three-hour minimum; for formal social affairs, dances, and teas, a two-hour minimum and a five-hour maximum; for movies, shows, attendance at games, a six-hour maximum; and for religious and social service work, a two-hour minimum [8]. How do these standards tally with your expenditure of time? Are some activities top-heavy in your schedule?

Participation in *extracurricular activities* has been studied at the University of Minnesota. It has been found that the average student engages in only one college activity. Prominent students participate in three activities per individual, and honor students average four for men and five for women. When the alumni of this university were questioned as to the value of extracurricular activities, over 50 per cent rated them equal to or above classroom work [9]. A Yale University study, among others, points to the generalization that moderate participation in the activities of the campus is found to be associated with good scholarship [10]. Other colleges report similar findings [11]. This seems to substantiate the aphorism, "If you want something done, get a busy man to do it."

It is easy to see how the student who has wide interests which are satisfied by successful participation in extracurricular college activities would be more zestful and more efficient in school work. These activities serve as his hobbies, serve to furnish an alternation from work. Some students benefit appreciably in personality development from participation in extracurricular activities. However, there certainly are cases in which college activities are pursued at the expense of academic standing.

A student should probably plan to broaden his activity program so as to give him a fuller, more wholesome life and a greater source of motivation and achievement, but he should also remain alert to the effect of this activity on his grades and curtail his participation if scholarship is greatly affected.

Remunerative activities. From one-third to one-half of the present-day college students earn all or part of their expenses while attending school [12]. Often a student is in continual conflict as to whether it is wise or not. He sees others with a larger social program and more time to devote to the accumulation of grades and credits, and this bothers him considerably. A review of the surveys of the *working student* shows that these activities curtail fraternity and sorority activities and attendance at parties rather than participation in other extracurricular activities. There is some evidence from a Yale study to indicate that the working student earns higher grades, probably because of greater motivation—greater desire to gain a preparation for a future career [10]. To work more than 12 hours a week has been found harmful at the University of Michigan. The generalization from a Minnesota survey indicates that earning more than 75 per cent of school expenses tends to affect grades unfavorably. The use of the university hospital seemed to be more extensive in the case of students with greater earnings [13]. In general, “greater earnings” may be taken to mean longer hours of employment. Students themselves, alumni, and many college administrators have a favorable attitude toward part-time employment. It has been suggested that “nothing in excess” is a good basic principle of student part-time employment.

Among the advantages listed are (1) the attainment of more education than would be possible otherwise; (2) the acquisition of habits of industry and thrift and the greater utilization of mental abilities; (3) a test of character and ambition; (4) acquisition of occupational experience; (5) acquisition of a sense of independence and economic values [14].

Making a Program. Value of a program. Students and employees sometimes rebel when a somewhat fixed daily schedule is suggested to them. The arguments against it are that it takes the joy from life and tends to make machines of men. A program should do the converse. A well-planned program (*a*) permits the more monotonous tasks to be done efficiently in short time and therefore allows greater time for more pleasant tasks; in truth, gives man more freedom; (*b*) eliminates procrastination, remorse arising from

it, and the waste of time usually consumed before plunging into work; (c) allows the individual to perceive more clearly his progress per unit time, as each hour which is set aside for a particular task either yields or does not yield definite accomplishments; (d) gives the individual a fuller life because the program has been planned to include desirable activities; (e) makes man less a creature of circumstance and more a creature of self-initiation; (f) prevents emotional reaction from the inability to complete assignments in that it allows the individual to distribute his time adequately.

Pitfalls to avoid in making a program. The aversion that some have to a program is due, in a large measure, either to their disinclination to put forth the effort of trying a plan or to the previous failures of a program. Some programs fail because they are too rigid and do not allow for rest periods, changes of activity, and human frailties. It is imperative in planning a program to make it *flexible*, to allow for *unexpected events*, to plan long periods for that work which requires a warming-up period and short periods for fatiguing work, to *alternate* entirely different types of activity so that one type will have recuperative value for the other, and to plan for no more work than can be successfully accomplished in an allotted period. Play can be scheduled at the hours when there is a natural tendency to "let down." A clever plan is to reward yourself for unusual accomplishment. Treat yourself to a show or a favorite magazine after a period of hard work.

When one plans a program without first surveying his previous expenditure of time, he is prone to expect two or three times as much accomplishment. Few of us realize how many minutes a day are just frittered away under ordinary conditions [2].

A student has to guard particularly the afternoon hours. They slip away most easily. There are four hours between two and six o'clock that can be salvaged in many cases.

The program. To avoid the above causes for failure of the program, it should be planned in terms of an accurate survey of time. It should be experimental for a few weeks and therefore should be tentative at first. Generalizations should be made at the end of the week regarding the success or failure of the plan, the reasons for failure, and suggested changes. It will be gratifying to see how

much more can be done when a program is used. Some free time should be left to allow for emergencies. Below is a sample program for three days of the week.

	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>
6:30	Bathe, dress, eat, review, walk to class	Bathe, dress, eat, review, walk to class	Bathe, dress, eat, review, walk to class
8:00	English class	Study History	English class
9:00	History class	History class	History class
10:00	Psychology class	Mathematics class	Psychology class
11:00	Remunerative work, eat	Remunerative work, eat	Remunerative work, eat
2:00	Gym: wrestling	Latin	Study Latin
3:00	Gym: wrestling	Study Latin	Study mathematics
4:00	Walk, read, date, or dramatics	Unassigned	Unassigned
6:00	Eat	Eat	Eat
7:00	Conversation, relaxation	Conversation, relaxation	Conversation, relaxation
7:45	Study Mathematics	Study English	Study Mathematics
8:30	Rest, study Psychology	Rest, study History	Rest, write letters, listen to radio
10:15	Walk, conversation, games	Walk, conversation, games	Walk, conversation, games
10:45	Sleep	Sleep	Sleep

The real secret of a full life is to salvage odd moments and fill them with pleasurable experience.

BUDGETING MONEY

Importance of budgeting money. In this symbolic age money represents time, talent, and efficiency. Some persons consider budgeting money even more necessary than budgeting time. Those who consistently fail to live within their incomes suffer in reputation and self-respect. Business men are intolerant of youths who are unable to regulate their personal finances. They employ men and women—not children who need parents to manage their finances. A well-planned budget fosters a smoothly running daily existence and releases time for the consideration of more serious problems.

Students with financial problems.

Here is a happy-go-lucky young student who must have *everything he sees*. If a student down the hall buys a new sport coat at a bargain price, Jimmy thinks he ought to "save money" by taking advantage of this bargain too. He forgets that he took advantage of three or four other bargains this month and he is now spending next month's living allowance on this month's luxuries. If he carries these habits and atti-

tudes into business he will violate some of the basic principles of budgeting.

Lewis and Maurice both enjoy "games of chance." To Lewis it is a possible means to recoup his unwise expenditures. Maurice, on the other hand, gets a great emotional thrill out of winning and has an interesting way of forgetting his losses. *Gambling* to him is almost like a drug. Neither he nor Lewis has learned to look upon a game of chance as a form of play which may place their finances in jeopardy. Neither has learned to set aside a certain amount when they enter a "friendly game," and to quit when this amount is gone. Neither has learned to stay out of games beyond their limit, and Maurice has not even learned to stay away from sharks.

Marie is dissatisfied with her allowance. It is in excess of what her parents should give her, considering their income. All of her friends, however, have large allowances. Her parents have unwisely sent her to schools in which most of the students are from families with larger incomes than theirs. Marie therefore continually objects to her small allowance and is unhappy because she cannot have that which other girls enjoy. She is forced to live within her allowance since there is no other money available. Her family has frequently gone into debt for her and has exhausted this source of funds. She therefore spends all of her allowance around the first of the month and does without necessities the rest of the time. Should Marie frankly face the facts, select companions with allowances like her own, and budget carefully, she would have ample funds to dress herself well and enjoy life thoroughly. Further, she could lighten the financial burden her parents now carry.

Karl's financial problem is that he voluntarily *keeps his expenditures far within his allowance.* He imposes upon his friends without any intention to reciprocate. He will drop in frequently on a group of boys who are "baching" and lunch with them. Not once will he invite them to lunch with him. He does not buy textbooks, but borrows from others. He frequently goes on double dates with a friend who has a car but never offers to buy gasoline. He smokes cigarettes but rarely buys them. At the end of the year Karl is \$200 or \$300 ahead financially but far below par socially.

Mark is the *chronic borrower.* His allowance barely covers last month's debt. Every acquaintance has an "equity" in his wardrobe. He never contracts commercial loans nor gives his friends collateral. Although he is a pleasant and potentially popular person, most of those

who know him soon lose respect for him on account of his shoddy financial habits.

Suggestions for good financial habits. A few well-tried principles for building good financial habits are given below.

Assume financial responsibilities and experience the consequences of poor budgeting. Responsibility can be achieved by earning some of one's spending money. We best realize the value of money when we have spent hours of hard work to secure it. A college student will not spend \$25 for a dress that she cannot resell next day for \$5 if she has to earn this money at the rate of 25 cents an hour. The same viewpoint can be gained by living within a fixed income. By this is meant that if one overspends his allowance he must do without necessities for the rest of a designated period or supplement his income by employment.

In most of the cases above the student had not experienced vividly enough the consequences of poor budgeting. He had not been deprived often enough of necessities after he had spent his allowance. On the other hand, he had not experienced the calm and security that is the result of a successful financial plan.

Devise a detailed budget for income and check daily successes in meeting it. It is amazing what a simple device like a budget does for the individual's peace of mind. It tentatively solves in advance many of the problems the individual will meet. It makes the individual face the reality of his actual income as well as his needs. It forces him to decide before it is too late which of the many desires he may satisfy.

Suggestions for a planned budget. Budgets vary in extent and complexity. A simple budget consists merely of a statement of the income on the top line followed by a list of needs and desires and their cost. The total of the costs of needs and desires must not be more than the income unless the individual has a means for augmenting his income.

The budget should first list *fixed charges*. These consist of rent, food, and the like. It is well to pay them in advance or at least deduct them from the bank balance [15].

A student can obtain a more valid basis for next month's budget

if he keeps an account book of the present month's expenditures. This little book he can carry in his pocket and record all expenditures as they are made. It can become a highly interesting and informative practice.

Some students have large enough capital at the beginning of the year to open a checking account. This gives them experience in banking.

The good budget provides a *sinking fund*. The budgeter should always allow for exigencies. If there is a surplus at the end of the month he may use it for a few luxuries which he lists at the end of his account.

A clever budgeter saves for future buying. He can always buy to greater advantage if he has a *reserve* when bargains are available. He can buy in quantities and take advantage of cash discounts.

A good item to include in a budget is *savings for future security*. It is good mental hygiene to prepare daily even if only in a small way for tomorrow. Illness, unemployment, and old age are three conditions most of us meet. Savings for future security is not an important item in the student budget, but it is well to begin thinking about it early.

Economy within the budget. Another suggestion that many have found valuable is: *be your own producer* when it is economical. Many college students apply this principle extensively. They form groups to organize cooperative houses. They plan their budget cooperatively and each devotes a certain amount of time to the preparation or planning of meals. Some handle their laundry cooperatively. In a few cases they raise part of their food supply.

One can economize by *serving oneself* rather than paying someone else for the service. If one is skillful in the use of dye, shoe polish, electric iron, needle, and carpentry tools, many a dollar may be saved wisely. Early repairs are highly thrifty. Many savings may be made by buying the material and producing the end commodity.

Wise buying is the best way to economize. Make buying a hobby. Read consumer periodicals and the many fascinating books written to inform the consumer of the ingredients of many of his purchases. The thread count of the material in a garment is a much better index of quality than a brand name. It is not true that "you only

get what you pay for." Some of the more expensive suits are inferior to cheaper brands. Carry on a little experimentation of your own. Mark each article you purchase with the date of purchase and cost in an inconspicuous place with indelible ink. Then note which brands are most satisfying when several are subjected to the same use.

It is a good suggestion to find a means of *enjoying yourself without too great expenditure of money*. Busy people usually have little time for amusement. The greatest pleasure comes from events and products which are the result of our own creative efforts. Many women derive their greatest satisfaction from making their own clothes, decorating their own homes, engaging in handicrafts, and the like. Men experience similar pleasure when they repair their own cars or work on their hobbies. The best parties are those that employ clever, improvised features rather than professionally planned decorations and amusement.

Another suggestion in buying is to *imagine that you have possessed the object for a week*. If you still want it after you have spent hours in imaginary use of it, perhaps you should buy it. Think of the many things you have bought that have meant very little to you a month later. Recall these incidents when shopping. Remember that the more variety of experience an object will afford, the greater its value, regardless of cost. Remember, too, that some of your neighbors get as much variety out of a \$300 second-hand car as you will out of a \$1200 car. There may be more relaxation and pleasure in using the cheaper car because of freedom from anxiety to keep the latter scratchless and to meet the installment notes.

Individual differences in economy. You have no doubt known some individuals who have the same income as their neighbors, yet they appear to have more to spend because they buy wisely. Such a person has a better home, better furniture, better clothes, and more books and objects of art. He and his family shop extensively before they buy anything. They learn all they can about an article. They never buy luxuries at their original cost because they realize the resale price is much less than the original. They save so they may have capital to take advantage of bargains. They always secure detailed prices before contracting debts. They buy

clothes at odd seasons, preferably at the end of the season. Buying is one of their hobbies. They frequently visit the second-hand shops. They go on tours of old barns and attics. Some of their choicest furniture was covered with layers of dirt and ill-chosen paint when they first saw it. These articles cost practically nothing except the time and energy to restore them to their original beauty. Several books that were worth many times their price were discovered in a junk heap. To find them was an adventure.

There is another variety of individual who buys stintingly, who makes every purchase an unpleasant relationship for all concerned. He differs from the above person in that the former buys with a plan, takes lots of time, and creates his bargains. He serves the seller by purchasing goods which are valueless to him. For the other variety of buyer, purchases are made under pressure, coercion, and shrewd tactics. Such an individual is highly unpopular and loses in good will far more than he gains in dollars and cents.

Many of those who believe themselves to be thrifty are "penny wise and pound foolish." They will save a 15-cent taxi fare and as a result pay a 75-cent cleaning and pressing bill. They will buy note paper that costs 5 cents less per 500 sheets and have it tear and discolor in less than a year. They will economize by eating starches rather than milk, fruit, and vegetables and be poorly nourished as a result.

A most pitiable person is one who feels that he must "put on a front" in excess of his income, who values only a rich crowd. False pretenses such as these cause an emotional strain and usually defeat their very purpose—pleasure and relaxation. To raise one's standard of living beyond one's ability to support it is extremely unwise. Sooner or later one must return to a lower standard, which is most difficult and unpleasant.

Expenses of college students. What is the cost of a college education? The answer varies with the institution considered and the tastes of the student. The variation is so great that we can discuss only those general expenses which are necessary in most colleges and let the student accumulate particular information on his own campus. On his data sheet he should include a column for the "low-

Build and Balance Your College Budget

Thirty-Six Weeks a School Year		Working	Cooperative Housing	Average Budget	Ample Budget	Expenses Can Be Reduced by:
Room Board	(Work)	\$225	\$150 225	\$180 245	Always practicing economy	
Tuition (out of state \$125)	70	70	70	70	Budgeting	
Matriculation fee (paid once)	10	10	10	10	Inrequent trips	
General fee (refunded if not used)	5	5	5	5		
Laboratory or art fees	15	15	15	15		
Books and instruments	25	25	25	25	† Loans to upperclassmen payable after graduation	
School supplies	8	8	10	10		
Gymnasium costumes, locker and towel service (\$1.50 refunded)	5	5	5	5		
Hospital membership (to include part of Doctor visits—\$10)	6	6	6	6		
Student union fee	10	10	10	10	Office work	
<i>Estimated data:</i>					Own personal grooming	
Clothing	100	100	150	250	Good health habits	
Cleaning	10	10	15	20	Scholarships	
Laundry	5	5	10	10	Second-hand books	
Campus interests (optional)	13	15	18	20	Sending laundry home	
Concert course	\$ 4.00					
Athletic book	10.00					
Campus organizations	5.00					
Year book	3.75					
Recreation	15	15	20	30		
Personal necessities	20	20	40	50		
TOTAL				<u>\$784</u>		
						\$1061

⁵ Compiled from actual budgets of university women students, by Maria Leonard, Dean of Women, University of Illinois.

est" expenditure required for each item, a second column for "average" and a third column for "generous."

It has been found that expenses of members of Greek letter social organizations are more than \$200 higher than those of other students. Besides, the initiation fee varies with the local chapter. It has been suggested that a student who expects to join a fraternity add from \$100 to \$200 to his estimates for the freshman year, and \$45 to \$81 for succeeding years after the initiation fee has been paid [14, 16].

On page 166 is shown a detailed budgetary table compiled by the dean of women at the University of Illinois. It was computed from actual budgets of women students. It has practical value in that it suggests specific ways in which college expenses may be reduced. It shows very clearly that a college education may be obtained on varying incomes. Use this table as a model and compute a similar one for your own campus. Your budget will be more interesting and valuable if three or four students work out this information together. The administrative offices in your school will be pleased to furnish you with information. Some of it no doubt is published in the college bulletin [17].

Source of student income. *Extent of student self-support.* Even during the prosperous period of 1929, about half of the men and a quarter of the women students in the universities of this country were working part-time, and one-fifth of the men and one-tenth of the women were earning all of their expenses [18]. There are marked variations among different groups of students and different schools. In one college, only 5 per cent of the women in the sorority group were working and in another 75 per cent of all the students in a group of several professional schools [18, 19].

Students work about 20 hours a week on an average. There is, however, wide variation [14]. The amount earned by students also varies with the institution and the training of the student. At Yale, for example, during 1935-36 about one-fourth of the working students earned less than \$50. The upper fourth, on the other hand, earned from \$300 to \$1000. In land-grant colleges students earned from \$150 to \$360 during the college year [20, 21]. In about half of the state institutions studied there was an average hourly rate for

student help in 1933-34 of 30 cents. In privately controlled colleges the average rates generally were more than 30 cents [22].

Nature of self-support. It has been previously indicated that the remuneration which a student receives from work is closely related to the type of skill required by the position. College students have found numerous ways to finance an education. Below is a list of miscellaneous means of earning sufficient funds for some degree of self-support.

<i>Domestic</i>	<i>Clerical</i>
Waiting on tables	Typing
Cooking and kitchen work	Secretarial
Janitor	Library assistance
Care of children	Telephone duty
Housework	Miscellaneous
Yardwork	
	<i>Miscellaneous Holiday and Vacation Work</i>
<i>Educational</i>	<i>Industrial and Commercial</i>
Coaching	Selling
Lecturing	Collecting
Tutoring	Soliciting
Grading	Student agent
Boys' work	
Laboratory assistant	
	<i>Personal</i>
<i>Professional</i>	
Artist	Attendant or companion
Musician	Caretaker
Entertainer	Chauffeur
Draftsman	Usher
Translator	
Technical assistant	<i>Trades</i>
Church work	Carpentry
	Electrical and mechanical
	Barber

Many students have originated novel and interesting means of financing college education. For example, six railway cabooses formed a "depression camp" at one university. They were set in quadrangle form. Four were used as sleeping quarters, one as a study, and one as a kitchenette. This arrangement reduced student expenditure to one-half of that of other men in the same university [23].

Five students in another college lived at the outskirts of town. They had brought with them 200 quarts of canned goods, a bale of hay, a dozen cured hams, some live poultry, and a cow [24]. Some colleges have cooperative dormitories at which students can earn a reduction in college expenses [25]. Other colleges have made use of

part-time employment as a vocational guidance program [26]. Several colleges are well known for their provision for vocational work. The Antioch plan allows students to go to school part of the year and to work the other part. Berea College provides means by which students may earn 76 per cent of their college expenses. They operate a bakery, the Fireside Industries, a broom factory, the Berea College Press, the Creamery, the Woodwork, and the Sewing Industries [27].

EFFICIENT BODY AND ENVIRONMENT

An efficient external environment. *Seek proper lighting conditions.* Adults use their eyes about 16 hours a day, and about 70 per cent of the muscular movements we make are initiated through stimuli affecting the eyes. One survey of 21 different industrial and office activities warrants the generalization that the eyes are engaged in serious work 70 per cent of the time. In view of this, an environment which does not allow the efficient use of the eyes adds greatly to fatigue. Studies in the laboratory and in industry support this generalization. Increases and decreases in output resulting from a change in illumination vary with the fineness of the work and environmental conditions. Reported losses in efficiency are as great as 25 per cent, a decrease in efficiency which is tremendous. When proper lighting is provided, safety, efficiency and comfort are increased, morale raised, vision conserved, fatigue lowered, and a general feeling of well-being is created. Good lighting is hygienic; it is stimulating [28].

In working, provide proper illumination. This means *sufficient light, absence of glare, and even distribution of brightness.* Natural, shadowless daylight is ideal. Insufficient lighting causes strain. Uneven illumination or glare from certain bright objects results in excessive muscular movement. It also results in a reflexive tendency to turn toward the light. This the individual overcomes only with effort. Desk lights which shine directly into the eyes, or cause uneven areas of brightness on the desk, or are so dim that they result in strain, should be avoided. A sufficiently shaded light placed to the left of the worker so that it does not cause glare from the paper is effective. It is good hygiene to rest the eyes occasionally by looking up from the book toward distant objects. Closing the eyes and

relaxing them is recommended. A good preventive measure for those who impose a daily strain upon these vital organs is periodic examination of the eyes by an oculist. Make an inventory of the lighting condition of your room today. Are you dissipating time and energy because of poor lighting? Is there glare, shadow, or dimness? Have your eyes ever been tested? Are there indications, such as headaches, that you require glasses?

Minimize noise and distraction. An interesting experiment, in which an individual did somewhat simple mental work during alternate noisy and quiet periods, showed that after an initial fall in efficiency during a period made noisy by buzzes, bells, and phonograph records, there was a rise. This rise in efficiency during the noisy period was at the expense of greater energy [29]. In most investigations noise is reported as disagreeable. Intermittent noises seem more disagreeable than continuous ones [28]. There are some background noises that may be agreeable, such as a radio musical program. Many students know, however, that listening to the radio while studying is likely to cause much wandering of thought in the direction provoked by the associative cues of the program.

Experiments seem to indicate that, even in constructive mental work, any decrease in efficiency through noise is not great. However, none of the experimental conditions has been strictly comparable to the conditions attending a student's studying near a conversation or radio. The student is free to leave his work overtly or covertly, and not return to it for a period if he becomes greatly interested in the distraction. The experimental subjects did not have this freedom but were urged to work continuously. It seems, then, that *noisy and distracting conditions should be avoided* in the case of complex creative work. If a noise which has no associative value cannot be prevented, the individual should reassure himself because such disturbances impair efficiency little, if any, when the individual *must* continue to work under them as in the above experiments [28].

Plan for optimal ventilation and climatic conditions. How do weather conditions affect efficiency? It is well established today that the symptoms we show while working in a poorly ventilated room are not due to the lack of fresh air as much as to insufficient circulation of air. Air should be of optimal *temperature, humidity, and*

circulation. It is a common observation that on humid days discomfort is experienced widely, although the thermometer indicates that the temperature is not high. Circulation of air removes the warmer air from around the body, and allows the evaporation of moisture on the body.

Studies in industry show that poor ventilation affects efficiency and health [30, 31]. Statistics show that high winds are associated with increase in human misdemeanors [32].

The best advice gleaned from these findings is to choose a *temperate location* for your life work, if too much must not be sacrificed to get it. If unsatisfactory climatic conditions are unavoidable, strive for *modern architectural methods of controlling climatic conditions* within a housing structure. A temperature of about 70 degrees should be maintained in work rooms and the air should be kept in motion. If temperature regulation is beyond control, it is well to remember that one study showed no change in mental efficiency when the temperature was raised from 68 degrees to 75 degrees. One should *motivate oneself and work on* [33].

Plan and arrange environment for work. Industrial efficiency teaches us planning. When the work to be performed is brought to the worker on a moving belt or conveyance so that he does not have to make numerous movements, or when the work is carefully planned and outlined so that one step follows the other mechanically, efficiency is stepped up.

By making records of continued work and plotting the curves, it has been learned that typically the early morning hours are most productive. These are followed by a fall. The afternoon curve is similar, with the exception of a lower general curve and a steeper fall. This is shown graphically in Fig. 5 [34].

A similar curve can be plotted for work throughout the week and year. One curve plotted for efficiency during the various days of the week indicated the greatest productivity was in the middle of the week with later a fall and final rise at the end of the week [35]. These findings from industry hold generally for study [36]. There is some evidence that October, November, and December are inferior to April, May, and September. Summer months also rank relatively low in efficiency [32].

One outstanding student of efficiency succeeded in reducing the

motions required to lay bricks from 18 to $4\frac{1}{2}$ by the elimination of numerous superficial movements, and by mechanical and unskilled human assistance. By studying this job he was able to plan to use most efficiently the time of a skilled worker [37]. This study is one of many showing the possibilities of reducing fatigue and increasing output by planning work instead of achieving it through random movements. These and other findings argue for the importance of planning by all workers, both manual and intellectual.

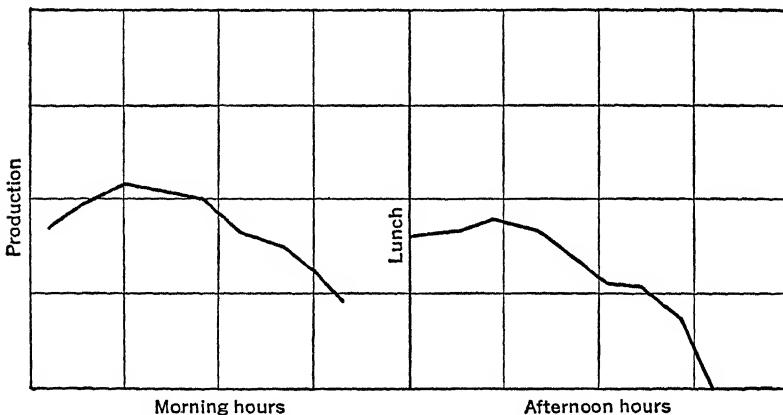


FIG. 5. Typical daily production curve. (After Burtt.)

It behooves a student to learn the most efficient hours of his day and to schedule the most taxing tasks at that time. Are these hours the same as the above industrial studies indicate? Likewise, the most efficient days should be determined. Less efficient hours can be reserved for recreation, and the anticipation of these hours will motivate work. The student should ask himself these questions: What movements and distractions can be eliminated during study? Are all books at hand, pencils sharpened, and pens filled? Are book-markers used to prevent a three-minute loss due to the distraction of looking through the book for the proper place? Is the working environment conducive to efficiency? Is my chair, for example, upright and productive of an active attitude? Is each day planned? Can I work with a maximum concentration when I start a lengthy, efficient period? Since a goal in business is efficiency, *the elimination of wasted time and motion*, why should not the student in college prepare for this aspect of a business career?

Some argue against such mechanization in creative work. It must be remembered, however, that even creative work involves detail. As efficiency is increased in executing details, more time is available for thought and inspirational activities, which are fuel for the creative flame. The biographies of many of our great creators testify to long, arduous hours of work which probably involve some type of planning.

Organic factors in efficiency: rest, relaxation, and sleep. Get sufficient rest. 1. *Rest periods.* By scheduling the time of men who handled very heavy pig iron, so that they worked seven minutes and rested ten minutes, their output was increased more than 260 per cent although they worked 43 per cent as long as they had previously. This seems incredible, but the efficacy of rest periods has been demonstrated numerous times [38]. These studies emphasize the importance of alternating rest with work for the optimal efficiency.

An experiment with Purdue students working on a gymnasium chest weight machine indicated that college students can select the most satisfactory work and rest periods in this type of work, using their own feelings as their guide [28].

The rest pause is most helpful when it is inserted *just as efficiency begins to wane*. This is ascertained in industry by plotting a curve to indicate the amount produced per working interval. Complete relaxation during the rest period is recommended when the work requires great physical energy [28].

In study, the student must work out his own periods of work and rest, filling the pauses with an activity which differs from the study and seems to relax and reward for concentrated work. If rest periods are filled with material which competes too much with study, they will become longer than the study periods. Rest periods may be well used in getting fresh air from an open window and in taking a good stretch. The type of work that requires a half-hour or more for warming up can be impaired by a long rest period which requires a reorientation before study can begin again. It is well to stop for a rest only at a natural junction in the study material.

2. *Sleep.* Casual observations as well as clinical data show that sleep freshens the individual, removes evidences of fatigue, and allows him to recover from the strain of activity. We are all convinced, after a night of reduced slumber, that to deviate from our sleep habits produces subjective and apparently objective results which are undesirable in terms of efficiency. Dogs that are kept awake continuously for five or six days die. One industrial study in which a record of the worker's sleep was taken showed that the amount of sleep the worker secured was reflected in his performance [39].

Laboratory studies with college students as subjects show that when the student's work after he has normal sleep is compared with work after voluntary insomnia, the difference is relatively small [40, 41]. This is probably due to the great effort put forth. The student is probably motivated because he is taking part in an experiment. Similar masking of inefficiency has been found in experiments in which the individual was subjected to drugs and high temperatures.

After prolonged insomnia, a few hours of sound sleep in addition to regular hours of light sleep usually bring the subject back to a normal condition. Individuals who habitually get less than eight hours of sleep often take short voluntary or involuntary naps during the day. These naps refresh one who has reduced his nocturnal sleep. In some of the experiments on sleep, and in many actual cases of working students who get insufficient sleep, these naps occur involuntarily in class. The individual's only realization of having been asleep is that his neighbors have recorded several more lines of lecture notes than he.

All of these studies and casual observations show us that a certain minimum of sleep is a necessity. Whereas, with sufficient motivation, one may compensate for lack of sleep for some time, individuals tend to show the embarrassing lack of control mentioned above. Whether a new habit of reduced sleep can be permanently established without attendant inefficiency or detriment is not known at present. *Unless unusual situations call for violating conventional sleep habits, efficiency prompts us to observe them.* A student who reduces his sleep program greatly from the eight-hours-a-day norm

should watch his weight and other indexes of health, and consult a physician periodically.

Drugs and efficiency. Although there are numerous experiments on the psychological effects of drugs, scientists working in this field have encountered difficulties which partially are responsible for the equivocal nature of some of the results. This is largely due to the differences between individuals in physique and attitude, the complexity of the processes studied, and the variation in the amounts of the drug administered.

Alcohol impairs efficiency and removes inhibitions. Can a man do better work after drinking an alcoholic beverage? Is alcohol a stimulant? Numerous experimental findings bear upon these questions. Studies show rather conclusively that alcohol, particularly in sizeable doses, harmfully affects efficiency, quantitatively and qualitatively.

One experimenter gave his subjects various quantities of beer, sometimes with alcohol in it and other times without. He had these individuals perform a number of tasks and compared efficiency under the influence of various amounts of alcohol and under a condition when no alcohol was administered. He found that alcohol reduced the steadiness of hand movements, reduced motor coordination in a task of minor skill, decreased speed of tapping with the hand, and slowed down the ability to name colors and to tell the opposite of words which were presented. Learning rate was decreased, and the pulse rate was increased by the alcohol [42].

Alcohol is classed as a *depressant* and not a stimulant even though it seems to stimulate the individual. It is generally stated that this pseudostimulation is the result of the *removal of certain inhibitions*, as alcohol affects the higher and more recently acquired mental functions. The individual seems to care less what he says or does. He is not so critical of himself, is not so self-conscious, his troubles seem less, and he feels freer. The alleged increase in efficiency is probably due to this. An individual may report that he makes a better speech after drinking an alcoholic beverage. This he attributes to increased ability, when in fact it is due to a decrease in the tendency to analyze critically and curb his actions. At this time, too, judgment is less keen. He apparently makes a better address because of the

spontaneity and buoyancy resulting from the inhibition of certain self-critical attitudes [43].

A question usually raised by students during a class lecture on alcohol is: "If alcohol removes inhibitions and makes one appear more at ease and more spontaneous, why not use it?" "Why should not the psychologist recommend it?" In answering these questions it should be emphasized that the effect of alcohol is temporary. It is known clinically to be a form of escape, particularly for individuals who have difficulty in social adjustment, an escape that may become more attractive with time and lead in some cases to pathological consequences. It blunts judgment, including often the discretion as to when to stop drinking. This is definitely undesirable socially and from the standpoint of efficiency.

It is often asked whether an individual can be excused for certain typical behavior under alcohol; whether one becomes different or more truly like his inner self when inebriated. There is not an abundance of data bearing on this question, but when patients of various mental disorders were given alcohol intravenously (injection in blood stream), they tended to show their same symptoms but to a greater degree [44].

Tobacco smoking. The alleged ill effects of tobacco have been attributed to the influence of the poisonous drug, nicotine, introduced into the system. However, the amount of nicotine believed to be taken into the system varies with different reports. One chemical analysis gives evidence that it is exceptional to find any nicotine in tobacco smoke. Rather, it decomposes into pyridine, a much less poisonous substance. Nicotine is said to occur in small quantities in rapid-burning cigarettes [27].

Smoking of mild tobacco under a prescribed set of laboratory conditions and blowing the smoke from the mouth, *without inhaling*, has been found to increase the pulse rate and tremor of the hand, and to decrease the accuracy of coordinated movements, as in skills. These results refer only to the effect within one hour and a half after smoking. The effect on higher mental processes is very slight [45]. The fact that speed of adding was lowered by smoking in the case of nonsmokers and raised in the case of habitual smokers, together with other evidence, led the author to suggest that the use of tobacco is favorable mentally when older behavior patterns are

concerned and when the individual is an adult, habitual smoker. There is slight evidence to indicate unfavorable responses when the subject is attempting to learn new patterns [45]. There is evidence that a tolerance for smoking can be developed [46]. No clear-cut evidence for a decrease in mental work due to smoking is available.

Smokers have been found by several investigators to have lower grades in school than nonsmokers. Only 5 per cent of 130 high honor students in a large eastern university were smokers [47]. What does this mean? How can this be reconciled with the above findings? Smoking certainly does not cause low grades and abstinence from smoking high scholarship. The explanation probably is this: one type of youth studies hard, spends little time on drugstore corners and in social gatherings, gains his social recognition by obtaining good grades, and does not acquire from his fellows the habit of smoking. Another is a more social type. He acquires the smoking habit from the other fellows in his many hours of association with them. He spends less time in study and his grades are lower.

The smoker will tell you he enjoys his cigarette and pipe. He is "not himself" without them. Smoking *sets* him. It seems to make him more efficient. He is probably right; smoking has been associated with his activities many times a day for some time. It has become a well-fixated habit. His actions are conditioned by it as they are by other constantly recurring conditions. Without his pipe he feels like the dignified business man who must live through the week-end's public appearances without his lost hat; or the college student who cannot study except at his own desk or in his own room after he has established the habit, or the young lady who has lost her vanity case and is in the habit of using it periodically and is aware that the facial damages of the hours need repairing.

Caffeine in popular beverages. Caffeine is found in small amounts in coffee, tea, and the cola drinks. Two questions usually arise concerning these beverages. Do they increase or decrease efficiency? Do they keep one awake? Mild doses, such as found in single servings, usually have a stimulating effect. Speed of movement is increased and mental tasks show slight improvement after taking a quantity equivalent to that found in a cup of coffee. In typing, speed was increased and errors decreased with a small dose

of caffeine; ability to do addition was increased, and reaction speed was decreased. Larger doses, however, disturbed motor coordination [48]. Association in learning is reported to be definitely improved by coffee [49]. A recent experiment showed results slightly different than these. Performance of a simple movement was impaired in some individuals, particularly 25 hours after the drug was taken, and the effect was a sustained impairment on a more complex skill. It should be noted that these effects are primarily on the steadiness of complex movement [49, 50].

Caffeine taken in tablet form before examinations, or at other times when sleep is to be foregone, certainly cannot be generally recommended without a physician's advice.

Small doses of caffeine such as found in a single cup of coffee, can hardly be named as the causal agency in sleeplessness in all cases. If it is taken late and on an empty stomach or by a person of low body weight, it might serve to prevent sleep. Suggestion is a powerful agency. One who is convinced that the coffee he drank for supper will prevent his slumber, will probably not be disappointed!

Diet and health habits. Some of the well-established and constantly reiterated principles of hygiene connected with diet follow. Eat moderately. Most of us overeat; some few economize unwisely on food. For the mature, sedentary worker, too much protein is ill advised. Proteins are found largely in meat, eggs, cheese, beans, peas, and milk. Concentrated food, such as butter, pastry, ice cream, candy, and nuts, can be overeaten readily. Fresh fruits and vegetables serve as good foods because of their bulk, roughage, and vitamins. Milk has value in view of its well-balanced constituency. Most authorities agree that if we eat a *wide variety of foods in moderate quantities, eat them slowly and under pleasant circumstances, we are practicing, on the whole, good dietetical hygiene.*

An experiment on prolonged, restricted diets, so that the college students who participated were 10 per cent below normal weight for 4 months, seemed to have no ill effects on mental processes. On the contrary, the students mentioned less tendency to feel drowsy in classes after lunch. There was some decline in physical energy during this period. After the experiment they regained their former

weight [51]. Three subjects who fasted for periods of 10, 17 and 33 days suffered a loss in mental and muscular functions with a gain in proficiency at the end of the period. During the fasting period rapid fatigue was noticed [52].

Extensive and careful investigations in nutrition give evidence that the availability of energy can be increased by five meals a day, consistent with the body needs. Factory workers, for example, increased in efficiency with light mid-morning and mid-afternoon snacks [53]. It has been found also that, whereas a heavy meal produces greater *output of effort*, in mental work at least, there is less *accomplishment* after a heavy meal than after a light one [54].

Physical hygienists strongly recommend periodical bowel evacuation. A habit governing this process is not difficult to initiate after the morning meal, and after the habit has been established it will function automatically. A cup of hot water on arising will help start the habit of morning evacuation.

Outdoor exercise producing perspiration, followed by a bath, also serves to eliminate poisonous substances from the pores of the skin. Moderate daily exercise furnishes fresh air, sunlight, and recreation, and adds to the efficiency of the remainder of the day.

Exercise, sunshine, fresh air, and the relaxation that these bring have been recommended to the student since his early school days. Many have proved the value of this hygienic advice and for them it has become a well-established habit. There are in our colleges, however, some who still fail to enjoy outdoor games. For these we urge one of the following hobbies to be enjoyed several times a week. These are suggested in addition to the sports usually offered by the athletic department. Many of these games may be played in the yard of the home where the student is staying. Others require the open spaces in the vicinity of the college. Explore them for recreation. The student who feels his lack of previous experience a handicap should remember that no matter how unskillful he is there are others of the same caliber of performance in the college.

Long walks	Horseback riding
Badminton	Boating
Outdoor pingpong	Football passing and kicking
Pitch and catch	Picnic hikes
Horseshoe pitching	Fishing
Collecting biological specimens	Hunting

ATTITUDES AND EFFICIENCY

Attitudes which affect work.

Billy M., an athlete, had chosen medicine as a career. He was not accepted in the professional school because of his premedical grades. He then impulsively turned to coaching as a future career. He now finds the courses in the coaching curriculum highly distasteful. It is highly probable that if he had set high school coaching as his goal, he would have enjoyed greatly the many courses and activities he now despises, because he likes athletics, has always read books on the subject, and has coached vacant-lot teams for some years. The disappointment of his rejection from the eligible list of medical students colors his day-by-day activity.

Betty S., an excellent student, has long looked forward to a certain week-end party. It becomes necessary for her to cancel her plans at the last minute and spend Saturday preparing for an important, unexpected examination. She finds the intensive study which she usually enjoys rankling most of the day. It is only when she declares to herself that she is following the only course open to her and reminds herself that she usually enjoys this type of work and that there is another big party in two weeks that she settles down to real work.

There are numerous attitudes which color work, reduce efficiency, and provide a background of unpleasantness which jeopardizes the individual's entire personality adjustment. Every now and then individuals report instances in which they have changed their attitudes. After a period of retaining a negative attitude, they surrender, face conditions as they are, and assume a new viewpoint. They then find the whole horizon taking on a different hue.

Eugene R., the editor of the student paper, was asked to add to his staff the young, brilliant friend of an influential advertiser. The conditions under which this young student came to the staff irritated Eugene. The freshman's cocky attitude and his disinclination to carry out orders aggravated Eugene even more. Upon realization that there was nothing he could do to change the situation, he began to consider methods of meeting it. The only course which seemed feasible was that of making use of the young student's assets. He was the graduate of a good prep school and had acquired an excellent background in English. For a long time Eugene had wanted someone to whom he could assign sloppy copy for revision. He saw that the freshman's assets met one of the paper's needs and assigned him to the rewrite desk. Eugene clearly formulated the duties of the position in a con-

ference with the freshman and turned over the responsibility to him. This change in attitude on the editor's part, together with a means by which the new student could assert himself, altered the entire situation.

Another case in which attitude increased productivity runs as follows:

James A., a bright 23-year-old graduate student, was the only child of well-to-do parents. He had been pampered during his development. Several major illnesses in his childhood had increased the attention and care his mother showered upon him. He had never earned money, and had practically no responsibilities in the home. Since he was able to pass his courses in high school without study, he did not acquire good habits of work in this connection and managed to complete his university courses with little systematic work. As a graduate student, he came under the wing of the chairman of his department who greatly inspired him. The professor threw upon him the responsibility of producing several detailed and scholarly classroom reports and a superior thesis.

James realized early in the year that in order to do this he must systematically spend eight or nine hours a day in hard work. This was a schedule he had never followed previously. He found, when he began to meet such a schedule, that he had unknowingly acquired many habits of escape. Rather than study he would pick up a magazine and read it. Once he began a story it was difficult to put it down. He would write letters. He would visit friends down the hall. He would go out for a glass of beer and only come back after having consumed four or five. He was then inefficient and incapable of doing creative work. After two weeks of this he became emotionally disturbed. He was afraid that he would be unable to meet the expectations of his respected professor. He consulted a psychological counselor and laid his problem very frankly and objectively before him. He clearly realized what he must do and was aware of his handicaps from his past environment, but had great difficulty putting into action his intentions to reform.

The counselor made the following suggestions: "You realize your responsibilities with some emotion. There is nothing that you desire more keenly than a Master's degree. Everything else is relatively unimportant compared with it." To this James agreed emphatically. "Now, although you are a graduate student, you have the habits of a high school student. Therefore, in this respect you must treat yourself as such. I am going to recommend some high school methods and, if you agree with me as to the necessity of applying them, I want you to follow them implicitly and report your success at the end of each week.

"You are to keep a record on this blank that I am giving you of

every hour of concentrated study you engage in each day. Differentiate by means of symbols between time merely consumed in holding a book, and time spent in real concentration. If you have difficulty in getting down to study you might go over your aims briefly and see the importance to their accomplishment of each hour of concentration.

"You might realize that all you can do this day toward a Master's degree is to put in five or six hours of good work. Having done this, you have fulfilled your duty for the present and have aided in building up a habit for the future. This should eliminate worry since you can only work day by day. Further, you might realize that once you get in the middle of your work, you will go on happily. Finally, remember that the alternative to school, which you like in the main, is commerce, which you greatly dislike. Five or six hours of concentrated study daily guarantees you an existence free from these very unpleasant tasks.

"Remember your escapes from work. Remember particularly how they begin. To pick up a magazine usually means a wasted hour. To go out for a glass of beer usually means an evening gone. Plunge immediately into study instead." This student came back each week with his high-schoolish record and each week, with a few exceptions, the amount of time he applied to his school work greatly increased.

The individual with habits of work. Although there have been no systematic studies of work attitudes, certain tentative generalizations grow from counseling experience. The student who has done hard, systematic school work has built up certain habits which may be aroused on appropriate occasions. He knows that at the beginning of the work period there is inertia and a disinclination to start, but that these vanish entirely once he *warms up* to the task at hand. "If I can get at my desk and put in ten minutes of work on a task that is to require a couple of hours, my problem concerning the completion of that task is solved."

The good worker realizes that the completion of the many duties before him requires a certain number of hours of work *each day* and he is willing to work during these daily periods for the freedom and ease he will enjoy at other times. He has learned the sense of well-being that comes from work *well done*, and spends more than the necessary requirement of time in order to polish up each task. He also realizes that when he adds personal touches and the *creative spirit* to his assignments they are more intriguing. He relieves the monotony of drab duties by making them a little different. He never

performs mechanically the requirements made of him but sees the sense and the *meaning* of them. This makes the whole task more pleasurable.

The individual who lacks habits of work. There is, on the other hand, the student who fears work, who has a strong *conflict* between the fact that he should get down to work and his desire for more interesting activity. He has built up a habit of escape from work, of getting by, and this habit becomes so strong that it eventuates in a personality trait. He usually is not fighting work—he is fighting his attitude toward work. This attitude is an unfortunate one because usually this individual *has not done enough work* under the most desirable circumstances to see how pleasurable it may become. When he has worked, he has done so with disgust, tension, and other unpleasant negative attitudes.

The solution to these attitudes is largely the acquisition of smooth-functioning, well-established habits which begin operating when work is planned. The biggest difficulty that the so-called lazy individual experiences is that he has not built up habits which can be immediately aroused and which can then run on automatically and pleasantly. Someone must intervene to help the individual build these habits or some event must occur to force him to substitute readily aroused specific habits of industry for easily aroused habits of evasion. Let us be more concrete:

Announcement is made at three o'clock of a short paper to be handed in the next day. The student has no other required activity that day. Below we find the application of two systems of habits and attitudes in meeting this problem.

One student realizes that he can best enjoy the remainder of the day and assure himself of a good grade by going to his room immediately, making an outline of the entire theme, ascertaining what references must be consulted, estimating the time that will be required, and immediately beginning to plan and write the theme. He finds that after the first hour he cannot leave his work, he has become so absorbed in it. At supper it is prac-

Another student says, "I have all night to do this. I am tired after the day's work. I ought to go get a coke." There he meets some friends and spends the time until supper in light conversation. He eats a heavy meal, remains in the living room a half-hour after supper looking at the papers and magazines, goes up to his room, decides to take a nap. He sleeps an hour, wakes up almost too befuddled to work, and decides to set the

tically complete and one hour after supper it has been retouched, put in final form, and checked.

He has the satisfaction of having completed a task well and now has the time to relax in any manner he desires. He may turn either to a new job, utilizing the zest which results from a completed one, or he may go to a show, engage in some game, or read for pleasure.

alarm clock and wake for an early morning session. He wakes at four, goes to his desk, spends half an hour trying to recall some of the specific requirements of the paper, becomes panicky as daylight broadens, writes the best he can under the strain he is experiencing, and finally tosses a poorly written theme over to the corner of his desk with the statement, "I'll do better next time."

Attitudes which help to produce work. The following attitudes have been helpful to some students. Try this experiment. Type this statement of attitudes, place it on the wall above your desk, and, should you have difficulty in getting started at your work, sit down and read it; then plunge into work.

1. *Work itself is usually not unpleasant.* What is unpleasant is the conflict between the realization that one should work and is losing time by evasions, escapes, and procrastination. Plunge into your task.

2. One of the characteristics of true adulthood is the assumption of responsibilities. A college student is an adult only if he acquires the attitudes of the adult. His major responsibility is that of attaining the best scholastic record he can.

3. As adults we must accept the bitter with the sweet. Unpleasant work is usually that which is not accompanied by progress. Assume the "I must learn to take it" attitude. With time you will warm up to the task, see progress, and experience pleasantness.

4. We appreciate the relaxation that play brings if it is a real change, if it is a letdown after a hard period of tension and work.

5. Enjoy the individual units of work so that goals will not become empty symbols which, when once achieved, mean relatively little to the individual. Avoid the "big-shot" complex which emphasizes high-powered achievement and places relatively little attention on the absorbing means by which this achievement is reached. Occupational therapy in the hospitals for the mentally ill presents each task as an absorbing, satisfying achievement and makes the individual face life each minute of his existence.

6. There are few short-cuts to real creation. Those who are interested in creating a thing which will be worthy of their labors and imagination are so absorbed in the details of their product that they do not seek short-cuts. Do not begrudge the time it takes to do a task well.

7. Think of the many more disagreeable jobs you might be called

upon to do. Jot down the numerous jobs of any type which you would find very unpleasant as your lifework, and then, on the other hand, those for which college can help you to qualify.

8. *Exert the energy commensurate with the task.* Many people drive tacks with a sledge hammer. They have much energy available at a given time but none of it is organized. They want to perform a dozen acts at once. Such a person may be one who feels inferior and tries to compensate for this attitude. The reason why some try to do so much in so short a time is to achieve superiority.

9. *A sub-goal which supplements the major goal is a source of motivation.* It is true that we want to see accomplishment early in the game. For this reason it is probably wise to stake out minor goals, the achievement of which affords satisfaction and eventually leads to the major goal.

Relation of feelings to output. Very often we feel fatigued and a job becomes monotonous long before our output drops. An interesting experiment shows the relative disparity between feelings and efficiency.

Twelve individuals worked continuously for above five-and-a-half hours at inserting words into sentences in order to complete the meaning. The work was divided into 15 equal units with a rest pause before the last unit. At the beginning of the experiment each individual reported on a scale how he felt. He reported his feelings again as he completed each unit of the job. The scale upon which this report was made ranged from "extremely good" to "extremely tired." Fig. 6 shows the relationship of feelings to efficiency. At first the individual feels fine, then, as output begins to rise, feelings fall and continue to fall throughout the task. Output is practically always above feeling except at the beginning of the job [55]. We should realize that when we are tired our feelings of fatigue are not an indication of our level of efficiency. Furthermore, with a change of attitude and renewed motivation these feelings are often largely removed.

Factors in monotony. Monotony has been studied in factories and other industrial situations. It is related to the feelings of tiredness discussed above. It is a disinclination to work which is distinct from actual fatigue. It is a mental state apart from fatigue. It may occur at the beginning of the work and it may disappear

toward the end when actual fatigue is greatest. We differ as individuals in our susceptibility to this attitude. Some of us prefer routine, repetitive tasks. Others are desirous of variety and dislike uniform, specialized work.

It is well for the individual to study himself in respect to monotony. Specifically, he should study his likes and dislikes toward various tasks. He should rearrange his work so that monotony will be avoided. Those tasks which are monotonous and which must be done should be made more interesting by assuming some of the

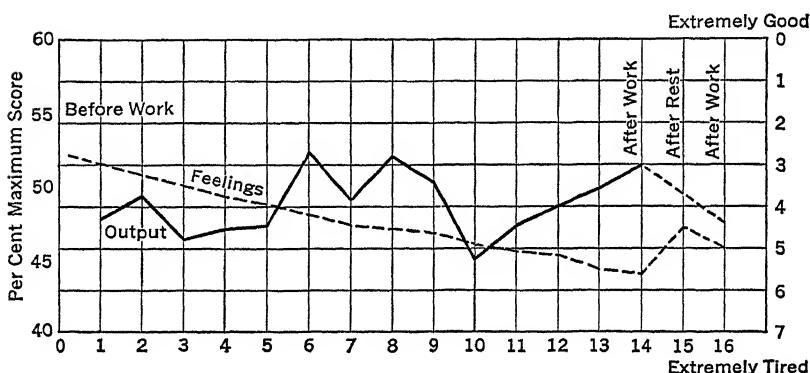


FIG. 6. Relation between feelings and output. (After Poffenberger.)

attitudes suggested above or by making the task more pleasant in some way. For example, substitution of piece-rate for time-rate payment was an adjustment which proved satisfactory in one industrial situation [56]. This no doubt challenged the individual and made him exert more initiative on the job. Building interest in the details of the work has possibilities, as well as dividing the task into smaller consistent units. Numerous suggestions have been made in the preceding sections which may help the student to make a game of his study responsibilities and thereby heighten interest and reduce monotony.

Supplementary Readings

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Personal Efficiency

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CHAPTER VII

VOCATIONAL PLANNING

PLANNING FOR A CAREER

Careers. Cutting the lawn is a job, landscape architecture is a career; wall papering is a job, interior decoration is a career; book-keeping is a job, accounting a career, and so on through the 25,000 different occupations listed in the 1930 United States Census [1]. Work for many people is just a job; it is drudgery, synonymous with slavery, punishment, and debasement. For others, work is the mainspring of their very existence. It is romance; from it they derive their greatest pleasures. Work offers to them adventure, thrills, and new experiences. Stories of the indefatigability of such men as Pasteur, Napoleon, Steinmetz, and Edison are legion. These differences in point of view are due to fundamental divergences in the organization of experiences. Often the whole vocational horizon of the individual can take a different form through orientation.

An employed youth who planned for a career. The following is a case of orientation accomplished by the work of a vocational counselor [2].

Donald S. was a clerk in a shoe store in a small Kentucky town. He had taken the job two years previously at the end of his formal education. He showed his dissatisfaction in the position by responding to the announcement of the presence in the town of a traveling vocational counselor who was offering his service to young men in planning their vocational futures. He confided in the counselor that he was in a line of work in which he was not interested. He said he had liked the job when he first took it, but was tired of fitting people's feet for \$20 a week. When asked if there were other occupations in which he was particularly interested he replied in the negative. He went on to say that he had heard that one ought to be working in a calling in which he was interested but that he certainly could not say he was interested in the shoe business.

The counselor explained to him that interests are not present at birth and do not necessarily appear spontaneously, but rather are the result of experience. In order to become interested in a field one must

obtain information about it. He was recommended to start a course of self-education—a veritable university course in shoes. First, he was to study the history of shoes; learn from books in the library or from an encyclopedia that shoes probably started as a crude sort of sandal and evolved through many variations to shoes of mail worn by knights of the Middle Ages, to pointed shoes affected by the dandies of the eighteenth century, to wooden sabots worn by the French peasants, to shoes made like stilts, worn by Chinese ladies.

He was told to examine one of the shoes he showed customers daily and see cropping out the features that have been carried over or evolved from the styles of other centuries and other peoples. This information should be fascinating to a salesman of shoes as well as practical and useful. It should make him style-conscious and alert to niceties in design. He was also told to learn that the cow, the calf, the elk, the deer, and the antelope, to mention just a few, all contribute to the manufacture of shoes. Tracing the manufacture of shoes from the artisan shoemaker to the present-day factory process would offer enjoyment, and a visit to a modern gigantic bootery on his next vacation would allow him to point out the intricacies of manufacture to his customers. By this time the zest of discovery would lead him on to new aspects of the study of shoes.

These suggestions were readily accepted by the energetic youth. He became a constant reader in the library, quizzing the traveling men from the wholesale shoe houses concerning facts about shoes. One of these sales representatives who visited the store happened to be the sales manager of a large manufacturing company and was struck by the fund of solid information that the boy possessed, as well as his urge to learn more. He offered Donald a position with a salary double that which he was receiving. Donald has since been promoted to the position of assistant sales manager of this company.

Such a case, which is a paradigm of growth in any field, illustrates how a job may become a career, as the term is used here. Further, it shows how knowledge makes an individual indispensable in any sphere. The man who commands one of the greatest funds of knowledge in a given line can hardly be without success in it. Suppose, for example, there were a position open in the advertising department of a large shoe house. Who would be better qualified, in so far as being informed regarding shoes, than Donald S. whose vocational history is sketched above? In addition, consider the personal satisfaction derived from being such a source of knowledge, virtually an authority in a field.

A student who planned for a career. Other descriptions of the processes through which specific students have gone in order to learn and to increase their interests and capacities, so that they might serve as a foundation for a career, could be given here if space permitted. But we must be satisfied with one more case and then proceed with the discussion.

Alfred L. was a sophomore, superior in academic standing, about average in athletic ability, and of good physique. He was a well-mannered, neat, alert 19-year-old college student. He had worked as a salesman for a summer, and in addition had held several odd jobs as waiter, yard boy, furnace boy, and errand boy. Although he came originally from a town of 12,000, he had also lived for several months in a large city. His acquaintance with industry and commerce in American cities was very superficial, however.

As a sophomore he began to realize, with some trepidation, that he must find a vocation. He had thought casually of several vocations: selling, the ministry, teaching, law, and medicine. His consideration and elimination of these vocations as possibilities for his lifework had been very superficial, although he did not realize this until he had talked with a college instructor who had interested himself in the vocational guidance of college students. It was suggested to him by this counselor that he make an inventory of the aptitudes that had shown themselves either in the schoolroom, on the playground, in hobbies, in Scout work, or in odd jobs. He was told to consider every possible aptitude, whether it be manual dexterity, intellectual ability, or social capabilities. After he had made this inventory he was told to bring it to his counselor for a critical evaluation and check lest he inaccurately and superficially evaluate his interests and abilities. Should he find, through his frank survey of his past experiences, that certain aptitudes seemed to be promising, he was to give these a test either by securing summer employment or by testing his ability in some of the components of these jobs. He was to do the same in connection with his interests. While considering some of his abilities and tendencies, he was to survey all the possible vocations open to him and not restrict his attention to six or seven.

His efforts produced encouraging results. He considered his ability in athletics, which, although never leading him to stardom, had supplied him with a general interest and knowledge of athletic games. He had been greatly interested in biology in high school. He was interested in hygiene and public health, and had read several articles concerning the need for general improvement of public health. He kept in his room several catalogs of athletic equipment. He had concluded from his reflection that he was at least average in his ability

to deal with people, and probably above average. His teachers had told him he wrote well.

These were the vocations he considered in view of his interests and accomplishments: director of physical education in high school, Y.M.C.A., men's clubs, or church; teacher and author in the recreational field of public health; recreational director in the municipal park system; research work in recreation; dealer in, and promoter of, athletic equipment; private instructor in sports in a wealthy community. He was convinced that his future lay in recreation, athletics, and public health. He built up a bibliography in this field; acquired college catalogs, catalogs of equipment, books on hygiene, athletics, etc. He is at present writing an article to be published in a boys' magazine on the construction of a homemade tennis court.

Characteristics of a career. The individual who arrives at a decision regarding his lifework after realizing the great untouched possibilities in the field can come to view work in his father's stationery business, or box manufacturing company, or coal enterprise with new enthusiasm. He may learn to derive as much satisfaction and interest from such pursuits as the artist or scholar does from his work. A course in geology, which previously had little to offer, now relates to his life. Similarly, his courses in English, history, chemistry, and statistics undergo a metamorphosis from "dry as dust" to extremely stimulating courses which prepare for his future work.

A career suggests working with *purpose*. It suggests *growth* in a vocational field; it means planning and using imagination. It entails making a *game* out of work. A career has a *creative* aspect. It is not merely work, but work directed toward perfection, and it involves interesting experimentation and exploration.

A man or woman may teach English in a high school or do book-keeping for a firm, and be forced to go through the same prescribed duties year after year. He gets in a rut and must turn elsewhere for the satisfaction of dominant human motives, even if it be toward excessive drinking or other dubious means of "pepping up life." Another may teach English in a high school and see promise of larger satisfactions within the limits of the position. He may write; he may see the young personalities before him as characters in a novel; he may experiment in methods of teaching and publish the experiments in pedagogical journals; he may be interested in devising a textbook which suits the needs of his students. In short, he

can grow and create in his vocation. Similarly, the accountant may escape the bounds of his immediate job. He may see the figures on his ledgers as having meaning, as an index to trends in the behavior of the customers of the firm, and as signs of future events. They might be used as a basis for changing policies in the firm. He, too, might make his work creative, and make a game of it. Briefly, a career is more than a job or hard work—it is growth and a means for the satisfaction of the human need for creation, and as such it entails planning.

Present dearth of planning. *Vocational planning is often scantier than that for daily events.* It has been said that the two most important decisions a man makes in his life are in connection with his vocation and his marriage. Vocational choice, at least, is inevitable for most people. Yet in spite of the future significance of his decision in this matter, it is somewhat rare to find an individual who has entered his vocation as the result of any systematic, valid planning. It is curious that one may make detailed and extensive preparation for many comparatively unimportant daily events, and so little in anticipation of this decision which affects years of life. Business men precede sales interviews by rehearsing their proposition; public performances are the results of hours of previous labor; even our first public appearance each morning follows many minutes of dressing-room activity. College students plan in detail for their dates but an impulsive acceptance of a lucrative position may represent the sum total of the planning for one's life pursuit.

The majority of students select as their vocation the one remaining out of the six or seven which they have considered. The train of thought is something like this:

"Now, I don't think I would like medicine. I never did care to be near hospitals, or to visit the offices of physicians. Law doesn't interest me. I am not a good speaker, and a lawyer should be able to sway a jury. I am not mechanically inclined, so that eliminates engineering. I know I would never make a good minister, and I would not want to be a teacher all my life. I cannot write, although journalism ought to be interesting. Well, what is left to choose from? Business. Yes, business—I'll enter the business school at the university."

This man thinks he has *selected* a vocation! Of 61 students in an

applied psychology class, 24 who had selected a vocation confessed that the process through which they had made their choice resembled the above. Only eight of these 61 students could say that they had planned for a specific vocation; rather, they had stumbled upon an occupational choice by a superficial consideration of the six or seven vocations of which they had heard.

Studies show little systematic planning prior to college. The generality of the absence of vocational planning is impressively shown in a few statistical studies. One writer in this field reports that in one school in which the vocational intentions of the pupils were studied, 66 per cent of the boys confined their choices to only five occupations, and 83 per cent of the girls to the same number of occupations [2]. No doubt these students merely selected popular vocations by name without knowing anything about them.

An attempt was made to learn how the vocational desires of 528 Iowa high school seniors compared with the demand for workers in the vocations they selected. Since about 50 per cent of the general population of high-school-senior age are in school, the percentages of 1056 individuals (twice the number studied), expected from the census to be gainfully employed in these various vocations, were computed. These were compared with the percentages of students who chose the vocation, and a ratio of *actual demand* in a vocation was compared with *student supply*. The supply greatly surpassed the demand in the case of aviation. There were 130 times as many boys contemplating entrance into this field than gainful workers already employed. There was also a great disparity in engineering, journalism, stenography, and art. The only fields in which the demand was slightly greater than the supply were retailing, agriculture, mechanical fields, and selling [3].

This *disparity* is shown in another study in which the choices of the high school students are compared with the percentage of the total population gainfully employed in these fields. In this study the vocational choices of 930 students in eight different high schools were secured. Whereas 61.7 per cent of this group expressed ambition to enter professional work, only 4.4 per cent of our population are supported in such fields. Although 29.7 per cent of these students aspired to enter business or secure clerical employment, statistics show that only 14.1 per cent earn a living from positions in business.

While this large discrepancy exists between the desires of students and the demands of the work-a-day world in professional and business endeavors, we find on the other hand that only 8.8 per cent of the students think in terms of mechanical and industrial vocations, while 61.1 per cent of the population are engaged in this type of work [4].

A follow-up study after thirteen years showed that about half of the students who sought the highest vocational bracket reached it. Many who did not reach this bracket found employment in the second highest of four brackets. About 60 per cent of all the students reached occupations of a rank similar to their high school aspirations [5].

The follow-up shows the actual disparity is not quite as great as it might have seemed at first. The percentage of people in the various occupations, which was used in early comparisons, is based on a census of the entire population rather than on the population of high school graduates [5]. In spite of this inequality of the bases for the figures which are compared, it is obvious that there does exist a disparity between students' aspirations and the probability of their fulfillment [6]. It presents one of the most convincing arguments for the use of forethought.

There is little systematic planning in college. It might be assumed that college students have more definite vocational aims than these high school students, both by reason of their slightly more advanced age and of their interest in continuing their education. They show, however, only a slightly greater effort to mark out a course for their future life roles. Counselors who interview college men and women who are endeavoring to elect a vocation find it unusual for a student to mention a vocation other than the conventional general fields such as law, medicine, journalism, teaching, engineering, or business. A decision which goes no further than to point to the entrance to one of these general fields does not deserve to be dignified by an appellation suggesting thought. In quizzing individuals who have no specific goal but who mention a general sphere, it has been found that few know the requirements and duties of their chosen vocations, and still fewer have planned individual college course elections in terms of these vocations. Further,

they are ignorant of the extent of agreement between their personal traits and the requirements of their chosen vocations [7].

An investigation of approximately 900 university students in relation to their vocational choice concluded ". . . that in spite of the religious and racial prejudice that will surely be used against them, and in spite of the economic, cultural, and social handicaps which they have, 70 per cent (of these students) are endeavoring to gain entrance to three of the most *overcrowded* vocations in the United States and 95 per cent are desiring to enter four of the most overcrowded vocations in the metropolitan area" [8].

A specific illustration of these facts is shown in the responses to a brief questionnaire given to a class of 66 students in applied psychology. These students, it is believed, were well above the average of the student body in seriousness of purpose. Twenty-two persons, or 33 per cent of the group, had not definitely chosen a vocation, and most of the 66 per cent who had made a choice merely recorded the name of the course which had been elected rather than a specific goal in the field. It was the rare individual who stated a *definite* vocation, such as cultural anthropologist, probation worker, dietitian, psychology instructor, psychiatric social worker, or packing-house executive. Of this class, 30 per cent admitted that they had done *no planning* at all; only 8 per cent had read as many as five books concerning their vocation; 46 per cent had neither *read* books dealing with their vocations in general or books concerning their particular preferences; over 50 per cent had not at any time *consulted* or interviewed anyone regarding their vocational life. In another similar class of the same course only 14 per cent of the students had selected and read one book concerning their future vocations, and only 31 per cent had made appointments for interviews with someone in their anticipated vocation.

Reports from five other colleges and universities in various parts of the country show consistently that 28 to 37 per cent of the students are *uncertain about future vocations*. There were, however, several significant reports that deviated from these trends. At one school in which there is a good personnel division, 87.8 per cent of the students had made a vocational choice. At a girls' college as many as 57.8 per cent had not chosen a vocation, and at one co-educational university the percentage was 47.2 [8].

Importance of planning. The reaction of some individuals to the above statistics is: "Well, I am no worse off than many of my fellow students. Statistics show that it is unusual to find a student who has planned for a vocation." This reaction is legitimate if it is followed by the realization that those few who have planned and who are planning for careers will in all probability be better adjusted personally, achieve greater success in their vocations, and contribute more to society. A student who plans will proceed immediately to find himself, as shown by some of the data given later. If, however, he fails to recognize the advantages and opportunities which are the accompaniments of planned vocational training, and views the statistics as a justification for postponing an occupational decision, he is apt to cause himself future unhappiness and maladjustment.

There are pitfalls in the future for those who make an impulsive choice of a vocation, and distinct dangers for those who completely neglect occupational planning. To be sure, one may cite many examples of successful men who have drifted into their fields without plan or reason; but for one such example there are as many more who have suffered, literally, because of such a procedure or, rather, lack of procedure. The specific risks incurred in the absence of purposeful planning will be listed and treated separately.

A chosen field may be filled. Certainly a tremendous number of pupils in the study previously cited, who declared their intention to enter some of the professions listed, are doomed to disappointment, since there is only a limited number of workers supported by such careers. If the student who plans to enter a profession has not considered the relationship of demand to supply in that line of endeavor, how can he be sure that he will be placed after his years of preparation?

Another economic and social aspect of vocations which makes forethought in choosing one's work necessary is the matter of the *changes in supply and demand* caused by social and industrial movements. It may be seen from the United States census that the number gainfully employed in specific vocations varies from decade to decade [1]. Sometimes the supply of workers is limited by the requirements of the labor unions. In some lines the number increases from year to year, while in others the opposite is true. There was a time when all theaters and moving picture houses employed

at least one professional musician and large theaters employed a whole orchestra. With the advent of sound films this demand has been severely curtailed, and many a musician who was preparing for such a position found the supply tremendously outnumbering the small demand. Other such shifts are found in the skills which machines and group methods have replaced. We may expect air transportation, television, and the manufacture of prefabricated buildings to work even greater changes in the future. A college student would do well to estimate from the evidence he can secure the nature and extent of these trends in the fields which interest him.

The individual may not be able to reach his goal. 1. Lack of intelligence and special aptitudes limits vocational attainments. A small number of the young people who have high aspirations do not approach the requirements of these fields in terms of abilities and aptitudes. A student who desires to be a doctor may not have the intelligence necessary to complete the premedical courses with satisfactory grades. An individual who aims for a goal beyond his capacity will surely suffer bitter disappointment in the future. Such unhappiness may be prevented by a judiciously planned diversion of the interests, plans, and daydreams of the student into channels through which he may be certain of attaining success, happiness, and the respect of his community. The store manager is not unhappy because he is not a lawyer, if he has never had a serious desire to be a lawyer; and he is happy if he sees a future in his business, and a distinct goal which he approaches daily by his hard work.

2. Incompatibility of vocational requirements and personal traits limits achievement. If the young person has not considered the requisites of a vocation in the light of his own attributes, how can he be sure that he will enjoy success and advancement in that field? It would be interesting to know how many students never become lawyers, although they have the ability to attain the degree, because of lack of interest and motivation; or how many who start preparing for, but never reach, their goals as writers, statesmen, or leaders in other chosen fields of endeavor because of personality traits that militate against success.

The following conclusions were reached after an exhaustive comparison of personality factors and vocational requirements in the

case of approximately 900 university students: "The majority of the students expect to enter a vocation in which they will have an intelligence handicap. Thirty-seven per cent are preparing to enter vocations involving subjects in which their grades are low. Serious *discrepancies* exist between the types of work the student likes to do and the types required by the chosen vocation. . . . Less than five per cent of the students have parents who have attained the vocational heights of social desirability to which the student aspires" [8].

Impulsive choice gives rise to vocational maladjustment. Not only does incompatibility of personality traits and vocational requisites arrest advancement and success, but in many cases it leads to all types of maladjustments which are, in analysis, the same, but which assume different forms, such as unhappiness, inefficiency on the job, labor turnover, and major social problems [9].

Unhappiness.

Paul P. had completed two years of college work. He was an honor student, was interested in cultural pursuits, was active in student affairs, and he earned his entire expenses. He was quite popular and was known for his pleasant manner and high standards. He dated frequently but had a tendency to limit his dates to one girl and become "serious." At the end of his sophomore year he decided to marry and did so without planning definitely for his vocational future or anticipating the problems that might arise. He accepted a job only as a means of livelihood and took a few courses on the side. His wife also worked. After four years he had a child two years old, was living with his wife's parents, had practically no personal possessions, held a position as a retail clerk, and was greatly dissatisfied with married life. He wanted at this time to enter research in anthropology but could not finance his education.

He feels he has made a mess of his life and, even with counsel, is doubtful whether he will be able to manage his education and his family's needs while he is achieving his goal. He believes his lack of foresight and vocational orientation is responsible for his present predicament.

Labor turnover. The cost of turnover to corporations runs into millions of dollars annually. The *cost to the individual* is incalculable in terms of dollars and cents [1]. Statistics on 245,000 boys between 16 and 18 years of age in New York State show that only

50 per cent of them hold one job 75 months, and the other 50 per cent remains at a job a shorter time [7]. Much of this turnover represents a loss to the individual in terms of future promotion with a single firm.

Major social problems. There have been cases of individuals who have suffered major conflicts over vocational maladjustment and failure, which led to excessive drinking, suicide, mental disorder, and crime. How numerous these cases are, and the role that lack of planning plays in them is a matter for conjecture at present. Sociologists have called attention to the "misery drinking" of the dissatisfied employee who finds in it an outlet for his frustrations [10]. A comparison of penitentiary inmates and working employees of a large Chicago industrial plant shows that the prisoners had not remained on jobs as long as free industrial workers of the same age, sex, and educational status [11].

PRINCIPLES OF VOCATIONAL GUIDANCE

Generalizations concerning vocational planning. *Secure professional assistance in the selection of your vocation.* No one should select a vocation for you, but you can secure professional assistance. Vocational guidance consists of furnishing the student with a source of information and a method of procedure whereby he can investigate with assistance vocations which are open to him in view of the facts discovered by trained counselors about his capacities and propensities [12-14].

Some schools and colleges employ a counselor trained in psychology and related subjects to aid students in obtaining facts about their abilities, interests, and personality traits. These counselors are in a position to give students valuable advice after reviewing the facts about their personality with them.

In many cases, parents are known to have projected their unrealized vocational desires upon their children. The youth should seek to understand the parents' point of view, but remember withal that it is he, himself, who must later meet the demands of the field and not the parent. A frank, unreserved talk with the parent, pointing out cogent reasons for the vocational selection, and possibly suggesting that an arbitrator be consulted who can see both the offspring's and the parents' viewpoints, will be effective. This arbi-

trator may be a professional man, a teacher, a clergyman, or a friend of the family.

Effects of purposeless choice are more disastrous now than formerly. A hundred years ago the choice of a vocation was a simple matter. The minor apprenticed himself to a master and worked with him until he had learned a skill. Under the present economic conditions and with the complications of industrial life, individual vocations have become more numerous, and qualifications for a position involving skill or executive capacity entail the comprehension of such vast technical matters that detailed planning is imperative.

An individual is not "cut out" for a specific vocation at birth. Personality is the result of hereditary capacities and predispositions and of the many influential experiences which occur during development. A man usually has capacities and inclinations which equip him for success in a number of vocations. The best course is to select one field for a vocation and use other abilities as gratifying avocations. Among our great leaders have been men of many diverse accomplishments. Vocational selection, even for the extremely gifted person, involves preparation and cultivation of interests and appreciations—all of which generate ambition and drive. There are no satisfactory short-cuts to such selection and development.

Vocational choice and planning involve work. Just as we must banish the popular idea that one is "cut out" for a vocation by birth, has certain innate interests, and can be told by some modern soothsayer, such as a physiognomist, phrenologist, or other clever fortune teller, what fields hold a future for one's talents, we must likewise face the fact that vocational decision requires work. The following program, which should definitely aid the student to arrive at a satisfactory decision, involves *reading, interviews, reflection, self-study, and experiences* in offices and industrial plants. This chapter offers to those who cannot obtain advice from a consulting psychologist several outlines and specific references. You have the assurance that these have aided individuals in the past in their search for a vocation.

It is not true that certain fields are fascinating in themselves and others are drudgery. Casual observation will convince one that in the same type of work one person may be content while another is

disgruntled. The student has but to look at his instructors to find examples of attitudes toward a vocation. Some mount the rostrum with enthusiasm and interest in their subject matter. Others, it is obvious, approach their teaching as merely a means of earning a subsistence after obtaining all the college degrees they can. The worker believes the executive has a sinecure, but frequently the executive enviously watches the employee leaving for the day free from such cares as a budget to balance, a sales quota to meet, or a loan to float. All the worker has to do is come to work, take orders, and earn a living, and the executive feels that an exchange, if feasible, would have its merits. Certainly, on the whole, the joy that a field affords to some person is not intrinsic to that field but is resident in the suitability of the individual for the field. There are disagreeable aspects to all positions.

One vocational counselor advises students not to expect to find a "perfect niche," nor to be naively deluded by the "attractiveness of the remote" or by the "glorification of the unusual." Nor should the student believe that *any* position can be reached by *any* person who merely works hard and lives properly—the "fallacy of perfectability." One must learn to regard the practical, occupational world realistically [15].

Preparation does not begin or end at some definite time. Preparation does not begin at some one point in time. The prelaw course is just as much a preparation for law practice as the course in contracts or evidence. An advertising writer once confessed that the course most practical in fertilizing ideas in his daily work was one in classical mythology. The man who can best qualify as a lawyer for a manufacturer of mechanical devices is one who has had a year of certain courses in the engineering school before entering the law school. There are hundreds of lawyers in every large city, but how many of these have had three or four years of chemistry as prelaw students to prepare them to handle effectively cases involving such chemical processes as those used in the manufacture of dyes, foods, or explosives? Just as all preprofessional schoolwork is preparatory to a profession, so are early practical experiences preparatory for later success.

Nowadays, in many universities, *previous records* are used as a basis for admission to certain professional schools. One examination

of records of students who intended to enter a school of medicine showed that 50 per cent did not have grades high enough to admit them to any medical school in the United States. Of those who planned to become teachers 75 per cent had grades below 80 in subjects which they intended to teach. Of students who had chosen dentistry, 50 per cent would not have been able, with their undergraduate grades, to gain entrance to dental schools in New York City [8].

Man can elevate careers as well as careers can elevate man. Suggest to a college student that the position of a detective is open to him and he will reply that one does not need a college education for such a position. No, neither does one need a degree to preach or to practice law, but how many great ministers are there without college training, or how many successful lawyers without college backgrounds? There was a time when the profession which we know today as medicine could be entered without a college degree. As the number of men who had been formally trained in reputable institutions increased, those who lacked such training found themselves of inferior standing in their profession. There are pursuits traditionally devoid of college men which may be elevated to the status of a profession by superior preparation. A few definite examples are companions, governesses, private secretaries of executives, camp directors, fine gift merchants, and managers of employment bureaus.

Early planning serves as motivation and allows a longer period of preparation. A student with specific ambitions enjoys each step which places him closer to his goal, assimilates more avidly the material which concerns his vocation, earns better grades, and is more earnest and tenacious in general. These facts have grown from studies at Yale, Syracuse, and New York universities [8]. The New York University study of over 1000 students shows that those who have selected a vocation have significantly higher grades and do significantly less reading for recreational purposes. A study at the University of Minnesota indicated that only those students who were professionally guided received significantly higher grades [16]. Other interesting facts brought out by investigation are that these students are also somewhat above those who have not chosen a vocation in: *age, number in fraternities, amount of work experience,*

extent of participation in *athletics*, *intelligence*, extent of *parental education*, and number of *mothers* who pursue the vocation of *home making* [8]. The earlier an individual determines his goal, the longer will that goal serve as a motive in daily acts.

The main objection to early choice of a vocation is immaturity. Maturity in respect to an occupational selection, however, is a matter of experience and not of age. A boy of 15 who is *well acquainted with his own attributes*, has made an extensive *study of vocations* in general, and, further, has conducted an exhaustive study of a few specific vocations (including *interviews* with successful men, and *trial work and readings*) may be more mature from this point of view than a 30-year-old man who has held few positions and has neglected these other sources of vocational information.

Another objection to early choice is the resultant early specialization. It is not as easy to specialize in the average university as some academicians claim. All of the first courses are general courses and, further, present college and university regulation tends to prevent such specialization.

Belated choices often preclude possibilities which could have been realized had the individual made the choice a few years previously. A senior cannot start anew as a freshman and elect the courses that would prepare him for a vocation upon which he has recently decided.

As many authors have insisted, there is too marked a tendency today to prolong the dependence and infantile attitudes of the child. The early search for a vocation under competent guidance is an opportunity for the youth to assume responsibility. Too many young men 18 to 23 years of age are as naive as children concerning the need and means of supporting themselves and planning their lives.

No one will criticize the youth of college age for inability to make conclusive choice. In some respects a tentative choice is preferred to an established decision, particularly if the decision was not preceded by a valid selection process. Excellent vocational decisions have been reached after discarding several tentative decisions as results of reading, interviews, and try-out work in the field. Criticism may be lodged, however, against one who waits for events to make the decision for him, or one who has arbitrarily chosen a vocational field without reflection.

Vocational adjustment, like other forms of adjustment, is an art based on scientific knowledge. Adjustment to the vocational world is so complex a process that no single test or battery of tests or guidance technique has been devised which can serve alone as a basis for a valid prediction of later success and satisfaction. A vocation cannot be prescribed in a mechanical fashion by weighing and computing the averages of a number of mental and personality tests. In the first place, some of the guidance techniques are in their experimental stages and, secondly, even if they were entirely valid, adjustment of a personality is so complex that individual test results must be evaluated in terms of the entire personality and the environment in which the personality functions. Tests arise from scientific research, but the interpretation of these tests and the evaluation of them for individuals planning to live in a certain practical situation is an art. In previous sections, tests were referred to as aids to personality analysis, but they alone do not give a complete portrayal of the personality or a prediction of success in a field which requires a complex pattern of abilities.

Studies on the effectiveness of vocational testing and guidance. Evidence of the inadequacy of tests used alone as a basis for vocational guidance is shown by a follow-up of over 1000 New York school children who had been given, at the age of 14, intelligence, clerical aptitude, and mechanical adroitness tests [17]. These test scores were correlated with such criteria of occupational success as average yearly *earnings*, average *satisfaction* on the job, and the average occupational *level* of the job. These measures of success are not absolute and depend upon many variable factors in the complex nexus of worker and position [18]. They represent one approach, however, to a study of success on the job. The correlations obtained between tests and success are quite low for mechanical work (.00 to .25).* They are slightly higher for clerical work but still too low

* One common method of computing relationships is the *correlation* technique. A "correlation coefficient" may vary from 0, indicating no relationship, to 1.00, meaning complete correspondence between the two variables. Correlation coefficients vary from +1.00 to -1.00; the *positive* correlations indicate direct relationship; the *negative* inverse relationship. If two traits are related negatively, a high score in one indicates a tendency for individuals to obtain a low score in the other. Correlations in the .80's and .90's show substantial relationship. Correlations below .30 do not allow us to predict from one variable to another.

to allow much prediction on the basis of them (.05 to .26) [19]. Similar results are reported by another investigator [20].

In contrast to the low correlations between tests and success there is a substantial relationship (.60) between scores on the clerical test and the future possession of abilities required for clerical work. Also, the various tests, together with certain items of school record, including the age until which the family plans to keep the child in school, correlate highly (.90) with the grade the individual will reach at a later age. This gives us a clue as to the reason for low relationships between ability tests and vocational success, namely that in the work-a-day world success is not measured in terms of ability alone [19].

Tests, then, have predictive value in educational guidance. For the higher brackets of vocation considerable education is necessary. Therefore tests are valuable in a basic form of vocational guidance, namely, the guidance of education.

It is difficult to test the effectiveness of a well-conducted vocational guidance program. As one authority in the field has maintained, it is necessary to compare students who have availed themselves of vocational information and guidance and ones of similar attributes who have not, and note differences. Then, a number of extraneous factors must be considered, such as economic conditions, social influence, illness, and accidents, which might alter individual cases [21].

There are two studies which were conducted in England that are of interest in this connection because the children studied were subjected to a rather complete guidance program [22, 23]. The first of these was carried on in London. Boys and girls of about 14 years of age were tested, their records examined, and after an interview they were given vocational guidance by experienced counselors. A follow-up was made after from two years and seven months to four years later, and it was found that in those instances in which individuals were engaged in the sort of work recommended by the counselors the *tenure was longer, the employer more satisfied, and the boy or girl more contented*. When correlation coefficients are computed to express mathematically the relationship between recommendation and success, they are found to range from .06 to .35. One might expect these correlations to be somewhat higher if the inves-

tigation should be followed to age 22, since this longer period would more adequately test the validity of the advice made on the basis of interests, temperament, and physique, in addition to ability.

The other British experiment was carried on in Birmingham. In this study, the careers were followed for two years and showed results similar to the London investigation, except that the correlation coefficients were higher. Correlations between recommendations and youth's and employer's ratings for the data available ranged from .35 to .76. The table below shows some of the data put in a different form. It presents data from the Birmingham study, omitting the positions not rated.

*Relationship between Guidance Recommendations and Success on Job
Employer's Rating, First Position*

	Unsuccessful	Successful	Very Successful
Recommendation followed	1	14	12
Recommendation not followed	4	2	1

Employee's Rating, First Position

	Unsuccessful	Successful	Very Successful
Recommendation followed	3	15	11
Recommendation not followed	22	4	1

It has been suggested that the higher correlations in this study are due to the fact that the ratings were collected by the agencies placing the employees and this factor influenced them [19]. These are merely some of the studies on the effectiveness of guidance [24, 25].

Supplementary Readings

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CHAPTER VIII

VOCATIONAL SELECTION

PERSONALITY ANALYSIS FOR VOCATIONAL CHOICE

The initial step in vocational choice and planning is to acquire knowledge of oneself. In order to choose wisely one must be aware of one's interests, attitudes, motives, and preferences as well as abilities and aptitudes. Put in simple language, a man must answer the questions: "What can I do well?" and "What do I like to do?" Once the individual has some knowledge of himself in this respect he is better able to review a list of vocations and study some of them intensively.

The self-understanding method. We presented in Chapter II a pre-interview blank. This is a device which you may use to assist you in collecting information about your personality. This blank used in the manner suggested by the case and discussion presented below will aid you in understanding yourself for the selection of your vocation.

Before evaluating this blank, certain *cautions* are in order. The self-understanding method has been criticized by some vocational counselors on the grounds that *the average student is incapable of evaluating objectively his own abilities* and sometimes his own interests. There is always the danger of the student overemphasizing certain aspects of his personality in order to justify a strong, false belief. We urge that these methods should be regarded as *merely supplementary* to the clinical methods used by a qualified counselor as outlined below. In cases in which a vocational counselor and objective tests are not available, this method may be substituted, but allowances must be made for its limitations. Some of the limitations of this method may be overcome by having a critical, qualified person check the student's evaluations of his abilities and interests, as was done in the case study on page 191.

The self-understanding method, when critically used, is far supe-

rior to drifting into a vocation without reflection on the matter. Since many readers of this text will be unable to avail themselves of qualified counselors, the blank is included in the Appendix.

The clinical method. Below is a case studied by a counselor with the use of the clinical method. The chart included in the case history presents a *profile* which shows the student's rank on ability and interests tests. At the conclusion is a summary and recommendation made by the counselor. The chart should be consulted again after reading the material to follow on aptitudes and interests. This will enable the student to see how test results are interpreted in the case of a specific individual [1, 2].

Items of general identification. Henry H. is 21 years old. He is Protestant, and has lived in a large city all of his life.

Items of personal history. 1. Family background. His parents were both foreign born; the father in Germany, the mother in England. Both parents, however, have lived in this country approximately 30 years. His father received a German education and cannot understand Henry's lack of appreciation of his opportunity to attend the university. The family income is considerably larger than that of the average family. There are five children: three boys, only one of whom is self-supporting, and two girls. His parents are a strong motivating force in his life. One of his greatest fears is to embarrass or shame them. He has difficulty in talking frankly with his father about his poor school work. His father would undoubtedly be influential in securing a position for him as a furniture salesman, the kind of work he desires.

2. School, recreation, work, and social history. Henry has shown active interest in sports. He played high school football and basketball. In college he has played polo and basketball. He was about average in high school rank but has been distinctly below average in college, despite the fact that he thinks he has put forth effort. He has not been very interested in the subjects he has been pursuing.

He has been variously employed as a day laborer, caddy, switchboard operator, and as a worker in a furniture plant. He has, since early childhood, aspired to be an advertising or sales manager. His sales experience includes a summer's tour with a salesman.

3. Health history. Henry is essentially a very healthy youth. His childhood diseases and accidents have left no ill effects.

4. Temperamental and volitional history. Henry's ambitions are to find financial security and attain happiness by obtaining a position as an advertising or sales manager. He has always impressed other

persons as a sociable young man. He has had many experiences which have brought him in contact with others. He is gradually controlling a quick temper, a strong dislike of Catholicism, and a tendency to daydream.

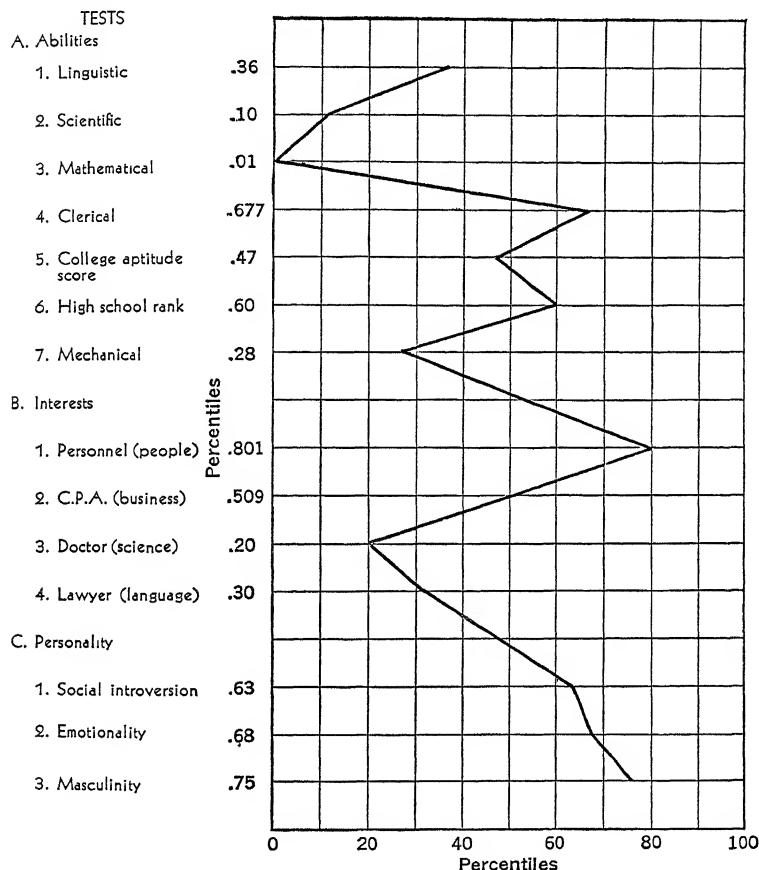


FIG. 7. Profile of abilities, interests, and personality traits expressed in terms of percentiles for Henry H.

Physical traits. This student is 6 feet, $2\frac{1}{2}$ inches tall, weighs 170 pounds, and has no apparent physical defects. His total impression is that of a handsome, neat, alert young man.

Abilities (cross-sectional study) (Fig. 7).

Motives and personality traits (cross-sectional study). 1. Specific pervasive motives. His strongest motive is to be a successful business man.

2. Specific attitudes. His attitudes are very conventional. His inter-

ests are in monetary success, clothes, a car, and similar material possessions. He regards salary or profit as the only real measure of a man's worth. He strongly believes he is merely "marking time" in school.

3. Specific interests. He has the typical, more affluent business man's interests: sports, parties, trips, and the like.

4. Specific habitual conduct. Although Henry states that he studies four hours a day, he has acquired poor study habits and accomplishes little in this time. He is socially active through his fraternity associations and is at ease in the company of the opposite sex. He spends more time than he realizes in bull sessions. He is rather meticulous about his personal appearance and is usually neat. He believes in church doctrines and has been confirmed in his own church.

5. General emotional, volitional, social, and character traits. Henry's personality is an interesting combination of traits. He fears and respects his father and all that his father thinks important. On the other hand, he inwardly rebels against most of his father's beliefs and in his daydreams thinks of success as a salesman and "ad man" and all that accompanies such success.

He characterizes himself as: energetic, ambitious, hard-working, restless, quick-tempered, good-natured, friendly, persistent, having initiative, aggressive, able to lead, sociable, cheerful, dependable, forceful, stubborn, quick, and anxious.

Comparison of his traits and relevant vocations. This student wants to earn a degree in either the School of Journalism or the School of Business and Public Administration. He is definitely not suited for the Journalism school because of his low language and college aptitude percentile. In the School of Business, economics, finance, accounting, statistics, and government are all presented in the abstract. It is doubtful if his poor study habits and his average interest score in this aspect of business would justify his pursuit of this course, particularly since the competition in this school is very keen.

His tendency to be socially and emotionally introverted despite his extraverted behavior is probably due to the unresolved conflict between his ambitions and attitudes and the attitudes of his father and teachers. He apparently broods over his failures. Lately, he reports, he is losing the confidence he once had.

In view of these facts and the fact that Henry has been in school three years and has earned about a year-and-a-half's credit toward graduation, it seems that he should withdraw voluntarily from school and seek a job as a salesman. After he has withdrawn from school and found a position, he might take night school courses in selling, advertising, and writing. He has shown definite ability in sales work and can fill a need in the business world.

Henry has become very enthusiastic over this prospect. Courses of the type suggested seem to interest him greatly. He was urged to talk

the whole matter over with his father regardless of how difficult it might seem. The counselor suggested that he state all the facts on paper as an aid to this discussion.

Findings regarding personal traits in vocations. We are now ready to turn to some facts which come from the psychological studies of a laboratory, statistical, and clinical nature regarding intelligence, special aptitudes, interests, and social traits which will cast light on the relation of these traits to vocations.

General intelligence. 1. Importance of intelligence in vocational preparation. There are vocations that will never be achieved by some because their intellectual capacity prevents the attainment of the education which is a prerequisite for that understanding.

The University of Minnesota uses the intelligence test and the student's high school rank as indexes of future college success [3]. For over twelve years the study of the relationship of intelligence test results and college success has been under way. A test is administered to high school seniors of the state. The student's score on the test and his high school rank are converted into a single college aptitude rating (C.A.R.). This score is a *percentile score*, that is, it indicates what percentage of all the students tested rate higher or lower than the individual in question. For example, if the student's C.A.R. is 56, this means that 56 per cent of the students of the group have scores below his. On the basis of previous records and these scores, individuals below the 25 percentile are advised not to enter college. Data show that 96.6 per cent of the freshmen with percentiles from 96 to 100, entering from 1923 to 1927 inclusive, were successful in college, whereas only 2.3 per cent of those with percentiles from 16 to 20 were successful. The use of such bases for accepting or rejecting students prevents later unhappiness and maladjustment.

2. Intelligence requirements at various colleges. All universities and colleges today do not offer students the same keen competition. This is shown by authors of widely used college intelligence tests who have compiled the scores of students in the various colleges using the tests. One investigation shows average scores on one intelligence test varying from 150 for the male students of a New England agricultural school to 120 for the students of a college in

another section of the country, and even as low as 80 for those of another institution [4]. The results of the administration of the American Council on Education test show the same variation even more clearly, as the scores are more comparable. Of 152 colleges which used the 1931 edition of the test, the lowest college average score for the students of any college was 79, the highest 241.67 [5]. Students who are experiencing difficulty in meeting the requirements of their university should be aware of this wide *variation in the competition* afforded at different universities and colleges. Some colleges emphasize a certain type of work and select their students from a homogeneous background of high cultural status. Students who do not fit into this pattern probably should not subject themselves to competition which may result in unnecessary failure.

Arthur H. was from a small town in a Midwestern state. He had graduated first in his high school class and had migrated across several states to a university that selected its students very carefully and offered them exceedingly keen competition. Comparative failure, together with the difficulty of adjusting himself in a large city caused him to leave school and forever abandon the desire to be a college man. Had Arthur gone to a state university in his own vicinity he would probably have been quite successful in competing with the same type of student he had encountered in high school.

3. Intelligence requirements for various courses. The average intelligence scores may differ in the various schools and colleges of the same university. The median score for the graduate school of one university was 157, for law and medicine 142, for pharmacy 125, for dentistry 115, and for veterinary medicine 112 [4]. These scores vary with institutions. Scores like these, or some estimate of the ability required by a specific college or professional school, can usually be obtained on the campus.

It has been found that approximately one-fourth of the applicants for entrance to medical schools are accepted [6]. A survey of the five most recently graduated classes in medical schools revealed that more than one-fifth of all those who began work in the freshman year were unable to complete the four-year course. A medical aptitude test has been devised and is now given to applicants for entrance. Some law schools are beginning to use an aptitude test

similar to those used in the medical schools. Data are being collected on the relationship of this test to success in law subjects, with the intention of using it later in the selection of students [7, 8].

These facts all indicate that today a student should be able to know rather early whether he has the *ability to enter a field* and a specific school in which he is interested. He may first take an intelligence test and then compare his score with those of the students in the various universities to which he might apply, keeping in mind that universities and departments differ in the type of student they select.

4. The intelligence of workers in various occupations. Data were collected during the World War concerning the average intelligence test scores of the men recruited from the most representative civilian occupations. These results show marked differences in the average intelligence of different types of workers [4]. The creative professions require the highest intelligence and unskilled labor the lowest. If a worker is too far from the average of his group in intelligence, he may be ill suited for the work and find himself maladjusted. Too high intelligence for a vocation may be as disadvantageous for the individual's success in it as too low intelligence.

A number of studies have been made recently concerning *minimum I.Q.'s and mental ages* for simple occupations [9]. There are minimum intelligence requirements for professions but close relationship has not been clearly established. There have been several attempts to establish these requirements. The interested student might consult the literature concerning them [10, 11].

5. Vocations in which intelligence is and is not of major importance. Except for locating the minimum intellectual level for efficient work, the intelligence test is not of great value in predicting who will do well and who poorly in certain vocations. In general, the intelligence test is not diagnostic of the grade of performance in jobs of a mechanical type, such as metal worker. In those occupations, on the other hand, in which proficiency in dealing with symbols and ideas is stressed, rather than skill in dealing with things and people, intelligence test scores are more closely correlated to achievement in the occupation. This is true of certain executives, technical salesmen, accountants, life insurance salesmen, secre-

taries, stenographers, and bookkeepers, to mention some vocations in which tests have been administered [12]. In this connection, emphasis should be laid on the fact that there is no relation between business leadership and intelligence. Of a large group of business men tested, several of those who made lowest scores were presidents of their companies [13].

6. Intelligence is merely one trait of personality. The above results, particularly those which show that business leadership and intelligence are not correlated, illustrate the *limitations* of high intellectual ability unaccompanied by other factors. There are few occupations which demand the same ability as that required in more advanced school work and college, for in the classroom one deals with symbols and abstract matters. It is not unusual to have a student tell about a roommate who left school because of unsatisfactory work, and who has since achieved success in selling or in other work which calls for skill in dealing with people. Besides general intelligence there are specific aptitudes and general reaction tendencies which are important.

Special capacities. 1. Tests of special capacities. The last decade has witnessed considerable experimental work on the preparation of aptitude and personality tests. Some psychologists are quite enthusiastic about the possibility of using a battery of these tests for ascertaining vocational aptitude; others believe their value limited at the present time, because of the dearth of validating data. It is still somewhat expensive to administer and interpret a whole battery of tests for a large number of individuals or even to single individuals. The Psychological Corporation of New York City, however, is forging ahead in this work and is offering the services of a number of their research associates in different parts of the country at reasonable fees. If a battery of such tests is not available locally, this corporation may be consulted [14].

There are available today tests of mechanical, social, linguistic, scientific, artistic, musical, clerical, and commercial ability. In lieu of tests, and as a supplement to them, the individual must draw upon any past experience in various fields that might offer a basis for an objective opinion regarding different types of ability. We shall turn to these abilities and review some of the generalizations growing from their study [15].

2. Mechanical aptitude. Mechanical aptitude, to a certain degree, is independent of general intelligence. A youth may be aware of such ability because of his skill in performing odd jobs around the house or shop, or he may learn of it through a mechanical aptitude test. A student who has high mechanical aptitude and intelligence for college work may be particularly fitted for some engineering fields or an executive position in mechanical enterprises. The prospective surgeon, dentist, artist, architect, and sculptor should also exhibit manual dexterity.

3. Musical aptitude. A number of specific functions are included in this category, among which are singing, violin, piano, and organ aptitude and ability to compose. At the college level many students who have ability along this line have already discovered it. If not, and if they believe they have ability, a professional psychologist on the campus will probably be willing to administer a test of musical aptitude, or the student may be able to secure opinions as to his potentialities from several reputable musicians who would have no reasons for overestimating them.

Musical gifts reveal themselves early in childhood and are to a large extent independent of intelligence. It is doubtful, however, whether a person who is gifted in musical ability and low in general intelligence would give promise of becoming a superior musician, particularly in the creative aspect [15]. One with slight or moderate musical aptitude and a flair for business has open to him related administrative and commercial positions, such as musician's manager, dealer in music, or manager of a symphony.

4. Drawing aptitude. Much that has been said of the general nature of musical capacity holds also for drawing. There are many types, some of which, particularly the creative types, require general intelligence as well as the special ability in art, which is somewhat independent. The method of ascertaining ability here is the same as that suggested above for musical ability. Artistic aptitude is of importance in interior decorating, architecture, photography, landscape work, and clothing design.

5. Special academic aptitude. Special brilliance in school subjects shows much higher relationship to general intelligence than any of the aptitudes mentioned above. Students who show aptitude in specific subjects usually have become interested in these subjects

rather early and have displayed more industry in them than in others. They have spent more time, have acquired a better technique, and are highly motivated in connection with them. Regardless of the origin of these precocities, the student should be cognizant of them and harness them vocationally.

With the exception of general intelligence, there is probably no aspect of mind that can be more accurately tested than academic ability. Educational achievement tests in the various school subjects may be used to investigate aptitude in these realms. Students may also learn of these aptitudes from consistent good grades in certain subjects. Students who excel in English, spelling, reading, and foreign languages would probably do well to think of the journalistic and linguistic fields, library work, the ministry, advertising, copywriting, and such; those who are proficient in mathematics might consider engineering, accounting, statistics, actuarial work, banking, etc.; those who are particularly apt in chemistry or physics might turn to the engineering profession, and those who show ability in botany, zoology, and psychology might think of medicine, various laboratory techniques, nursing, veterinary surgery, medical social work, and related careers.

6. Vocational aptitude. Just as there is for school subjects an aptitude which is the result of general and specific native ability plus motivation, effective habits, and possibly some social factors, so are there aptitudes for certain vocations. The various stars, champions, and masters in different fields are the results of such patterns of ability. Some vocational aptitudes are acquired by early interest and activity in the field. It happens that occupational experiences, in addition to giving superior competency in a field, sharpen perception so that the individual is more alert in school and college to the applications of the subjects pursued to his vocational province.

7. Avocational aptitudes. Repeatedly, in this day of prevalent and highly paid entertainment, we hear of clever or fortunate persons capitalizing on some ability that had its origin as an avocation or hobby, or an activity engaged in for self-amusement. These individuals usually possess native capacities and interests, which, combined with hard work, gain for them amateur status and later a professional position. The athlete who has merited considerable printers' ink while participating in collegiate sports finds his past

of value, directly or indirectly, when he gets into the work-a-day world. The antique collector, the rare book connoisseur, the poultry fancier, or the apiarist sometimes finds his avocation profitable and continues to devote more energy to it until it becomes his vocation.

It must be recalled that Charles Lamb was a petty clerk in London, Robert Burns a Scottish farmer, and Mark Twain a journeyman printer and river pilot. Writing, for all of these men, was originally an avocation. We are told that Welch, the grape juice manufacturer, was a dentist who made grape juice for the communion ceremonies of his church; Pemberton, who concocted Coca-Cola, was a physician; H. J. Heinz, famous for his 57 varieties of food, originally grew and peddled horseradish; Clicquot Club ginger ale was the discovery of a farmer who owned a spring famous for its good water [16]. It has been suggested that a more fruitful method of learning the vocational inclinations of an individual is to study his avocations. Present-day interest blanks afford a means of investigating this aspect of the individual's preferences. A list of avocations is given on page 248. Avocational capacities may have a native basis, but certainly the experiential aspect is very important.

8. Aptitudes in social proficiency. Leadership, salesmanship, and public speaking are examples of this type of aptitude. Some personality tests indicate this ability, but the individual who is adept in handling his fellows is usually aware of it without the aid of a test. Certainly this aptitude is valuable in "contact" positions. It is a capacity which is believed to be largely acquired. Some of the personality traits to be mentioned later tap social proficiency.

Motivation. 1. Importance of motivation. Autobiographies show that it is difficult to surpass in achievement a lad who from childhood has daydreamed about some one vocation, has read in terms of it, thought in terms of it, and lived toward its fulfillment. Such a one who has the ability to meet his ambition is headed toward success.

Motivation without capacity, on the other hand, is an unfortunate condition; it breeds maladjustment. The sooner the individual realizes that his ambitions are directed into an area for

which he has no bent, the sooner can he redecide in terms of a field for which he can prepare himself.

One may be guided by less specific motives, such as the urge to succeed, to do one's work well, or to gain recognition. Some authors claim that *strong motivation is largely a product of early problems*, deficiencies, and training or circumstances which have given the individual *the habit of striving for goals*. The youth whose father supplies him with all that he desires without allowing him to strive for it, and makes of him an inert, apathetic creature, is an example of the converse.

2. Achieving motivation. Commonly a student will ask how to gain motivation in connection with a vocation. The answer is not available in the experimental literature but we know from case studies that the following realizations add verve to the individual's efforts: detailed *knowledge of a field*, knowledge of one's own *possibilities in it*, *present success in preparing for it*, *acquaintance with successful men* in the vocation, a *realization of the social value* of the work, *realization of the social position* given to those affiliated with it, and the *creative value* of the vocation.

A man who is entering the ministry, the army or navy service, the stock and bond market, the diplomatic service, the government service, teaching, or other professional provinces will find it profitable to compare his attitudes on specific current issues with those which are commonly accepted by the professional groups, to learn if he is motivated like those who are successful in the field he plans to enter.

It may be valuable for the student to write out his "philosophy of life" before making a final choice in vocation, and weigh his choice in terms of it. As one writer suggests, a student should ask himself what value he attaches to such goals as wealth, prestige, self-development, and service [17]. The opportunities within a field for the satisfaction of a prime motive determine in a large part the happiness to be derived from one's professional life.

Interest. 1. Longitudinal method. Strong interest is an aspect of motivation. Two methods may be used to ascertain the interests of an individual: the longitudinal or historic method and the cross-sectional or contemporary method. The individual, in the first, with the aid of a list of interests like those mentioned in the voca-

tional interest blank below, recollects the interests that have dominated his behavior throughout his life. Below are the high lights of self-interest analyses for three individuals.

Fred M. found that he had always been interested in mechanical games, outdoor life, and hikes and took every possible opportunity to build sheds and playhouses. The books which were most fascinating to him were those which dealt with the work of the early pioneers and settlers in pushing back the frontier. In school his grades in mathematics were good. He particularly enjoyed problems dealing with mechanics. As a high school student he elected mechanical drawing, physics, and chemistry. He did not like to speak in public. He was only mildly interested in campus social affairs and was average as an athlete. He believed this group of interests was in line with those of a civil engineer.

Jules P. always enjoyed mathematics and as a child liked to play "school." In high school he frequently volunteered to aid the teacher in grading papers. He was an outstanding athlete in high school and as a freshman in college. He spent considerable time in teaching smaller boys some of the fundamentals of football and basketball. He believed his background of interests prepared him for a position of teacher of mathematics and athletic coach in a smaller high school.

Ethel S. reports that as a child she enjoyed playing games in which she figured as a trained nurse. She frequently dressed in white, believing that she was assuming the role of a nurse. She was never very fond of school but managed to get superior grades. The subjects she enjoyed best were hygiene and physiology. She has attended Sunday school all of her life and is, at present, quite interested in church work. She has had some experience in amateur social work and has enjoyed it. She lists a number of incidents in which she took an actual role in helping others out of difficulties. At present she is undecided as to whether her interests qualify her for medical social work or nursing.

These cases have been greatly condensed. The originals listed many detailed interests, some of which seemed to apply to their tentative vocational choice, and others which did not. The above outlines are given to suggest the type of interests that must be studied.

2. Vocational Interest Blank. This blank contains 420 items and is an example of a cross-sectional approach to interests. It attempts to learn the individual's personal interests and to compare them

with the interests of successful executives and professional men [18, 19]. Correction keys for these blanks have been devised for the following 30 vocations for men and 8 for women [20].

For men:

Accountant	Engineer
Advertiser	Farmer
Architect	Journalist (newspaper editor)
Artist	Life insurance salesman
Boy Scout master	Personnel manager
Carpenter	Physician and Surgeon
Certified public accountant	Real estate salesman
Chemist	School teacher and administrator
City school superintendent	Vacuum cleaner salesman
Dentist	Y.M.C.A. general secretary
Purchasing agent	Y.M.C.A. physical director
Musician	Lawyer
Office clerk	Mathematician
Physicist	Minister
Policeman	Psychologist

For Women:

Librarian	High school teacher of:
Physician	Mathematics and Physical Science
Lawyer	English
Nurse	Social Science
	General

Below are given samples of each type of interest investigated by the blank:

Occupations. Actor, advertiser, architect, et al.

Amusements. Golf, fishing, boxing, poker, picnics, smokers, conventions, auctions, fortune tellers, *Life*, art galleries, musical comedy, pet canaries, poetry, *Atlantic Monthly*, cowboy movies, et al.

School subjects. Algebra, agriculture, arithmetic, et al.

Activities. Repairing a clock, arguments, handling horses, raising flowers and vegetables, interviewing clients, making a speech, calling friends by nicknames, taking responsibility, acting as yell-leader, writing reports, bargaining (swapping), being left to yourself, regular hours for work, continually changing activities, saving money, living in the city, etc.

Order of preference of activities. Develop the theory of operation of a new machine, operate the new machine, discover an improvement in the design of the machine, etc.

Comparison of interest between two items. Street-car motorman, street-car conductor, head waiter, light-house tender, physical activity, mental activity.

Rating of present abilities and characteristics. Usually start activities of my group, usually drive myself steadily (do not work by fits),

win friends easily, usually get other people to do what I want done, usually liven up the group on a dull day, etc.

One worker in the field has given the test to students in professional schools and to successful professional men. Below are a few cases which illustrate how the test differentiated these individuals on the basis of interests [21].

A successful engineer. This man's grade was among the highest 20 per cent of each of the following vocational groups: engineer, chemist, physicist, scientific farmer, mathematician, architect, and doctor; whereas it was among the lowest 20 per cent of the professional group of teachers.

Pastor of a church. This man's grade was among the highest 20 per cent of each of the following vocational groups: teacher, Y.M.C.A. physical director, minister, lawyer, journalist, and life insurance salesman; whereas he was among the lowest 20 per cent of the following professional groups: engineer, chemist, physicist, scientific farmer, architect, and doctor.

A student who left an engineering school to enter law school. This man's grade was among the highest 20 per cent of each of the following vocational groups: certified public accountant, journalist, life insurance salesman; whereas it was among the lowest 20 per cent of the following professional groups: engineer, chemist, physicist, scientific farmer, mathematician, architect, doctor, psychologist, artist, teacher, and minister.

A student who is planning to enter the business side of engineering. This man's grade was among the highest 20 per cent of each of the following vocational groups: teacher, certified public accountant, personnel director, Y.M.C.A. physical director; whereas it was among the lowest 20 per cent of the following vocational groups: architect and artist.

A statistical analysis of the factors present in vocational interests reveals that four of them make up 18 vocational interest patterns surveyed by this blank. If these factors were classified they would fall under such terms as *literary*, *social service*, *business*, and *scientific*. A common factor (scientific), for example, was present in the vocations of chemistry, engineering, psychology, architecture, agriculture, and medicine. A common factor (social service) was also found in the vocations: ministry, teaching, Y.M.C.A. work, and personnel work [22]. This knowledge is valuable in that it allows the counselor to determine first an individual's general type

of interest and, later, to ascertain more specific vocational interests. Recent research work has failed to find interest patterns among workers in general such as have been found among professional groups [23]. Among these people, interests are infrequently related to vocational adjustment.

An individual will find value in taking this test, if it is available to him, and comparing it with a longitudinal study of his interests as made by himself.

3. The stability of interest. A review of the evidence on the question of the permanence of interests leads writers in this field to generalize: whereas changes of interest occur, changes from one broad category to another are somewhat rare even in young people, and in adulthood interests are rather well established. At the college age interests, on the whole, have become fixed enough so that interest questionnaires have considerable prognostic significance [24].

4. Interests and ability. The question is often asked, "Is the interested student the good student?" The teacher of some experience knows that such a relationship is not always present, although it is frequently found. It has been suggested that the relationship between interests and ability is like that of stability of interest, in that the two variables become more closely related to each other with increased age [24]. At birth, neither interest nor ability has developed and the relationship between them is zero. Later, as success produces interest in an activity, or failure avoidance of it, the youth develops an interest for the field in which he is adept and shows greater achievement in that for which he has interest. Both interest and aptitude need to be considered separately so that the presence of one will not mask the absence of the other.

Social traits. 1. Introversion-extroversion. The introvert is the individual who "shrinks from the social environment," prefers to be alone, is emotionally sensitive and egocentric. The extrovert, on the other hand, shows interest in people and exhibits little egocentricity and emotional sensitiveness.

In reviewing studies on these traits the following findings appear: of a small group of students who took a test of introversion-extroversion and a vocational interest test, the introvert type scored higher for interest in journalism, medicine and literary work; the

extrovert in engineering, law, psychology, and architecture. Office clerks, research engineers, accountants, and older teachers tend to be more introverted, whereas salesgirls, policemen, foremen, nurses in training, and executives are apt to be extroverted. Some of the higher executives showed a balance between introversion and extroversion [25].

The student should take a test of this type and use it to guide his vocational choice. In general it is believed that positions dealing with people call for traits of extroversion, whereas individuals who have many introverted tendencies may find more happiness in dealing with things and ideas rather than with people.

2. Ascendancy-submission. This pattern of traits is very similar to the introversion-extroversion pattern, there being positive correlation between them although they approach personality make-up from different angles. The authors of this test have suggested that ascendancy would be compatible with occupations such as public speaking, reporting, managing, law, medicine, selling, social work, supervision, and other face-to-face leadership, while absence of the trait would not affect library work, secretarial work, editorial endeavors, music, domestic sciences, dentistry, costume designing, pharmacy, teaching, statistics, research, artistic or literary activities, architecture, farming, banking, and mechanics [26].

3. Emotional stability. Individuals who experience difficulty in making adjustments to life may profit by the suggestion to select the vocation which is compatible with their attributes. Educators today are emphasizing vocational planning and careful selection for everyone, but vocational adjustment is imperative for those who have had previous mental and personality problems. The student who finds himself with *many maladjusted traits* will show wisdom in facing the fact rationally and in planning for the future in such a manner that his environment will cause only the minimum of conflict.

4. Other social traits. The vocations mentioned in relation to the above social characteristics call for traits which facilitate pleasant contacts with people, and in this connection other traits might be cited as companions: expansion, a certain degree of self-sufficiency, insight, sociality, and social intelligence.

OCCUPATIONAL ANALYSIS

After one has gained an objective impression of his own personality, he is ready to view extensively the vocations as a whole, and intensively a few fields which attract him. A questionnaire administered to 533 college students revealed that less than 2 per cent had made any deliberate study of occupations. When their completed questionnaires were classed into three groups according to value, only 21 per cent of the students were unquestionably informed on the vocation selected and 13.3 per cent submitted papers with obviously uninformed answers. The best informed were influenced by "work experience," "study of occupations," and "immediate opportunity"; the poorest by "advice of parents or family," "desire for a professional career," "social position," and "ambition" [27]. These results emphasize the necessity for the program recommended below, in addition to a thorough personality analysis.

The investigation of vocations may be viewed as consisting of four steps: (1) knowledge of all the vocations open to you; (2) thorough knowledge of the most suitable vocations; (3) comparison of personality and vocational analyses; (4) educational and vocational planning. Included in the text are many specific references. These are placed here, rather than in an appendix, so that the student will confront them immediately as he is reviewing the steps in a vocational program, and may thus be prompted to make direct use of them.

Knowledge of all available vocations. *Value of knowing many possible specific vocations.* Facts show that college men and women think in terms of very few vocations, and that one of their greatest problems is knowing what fields are open to them. The student who makes a choice after having considered every group of possible vocations and selected several for careful study is far more likely to choose wisely than the student who has not given the matter such systematized thought. He has less reason to fear that later he will discover a field which he has never considered, and which offers greater fascination than that of his selection. An occupational choice, in and of itself, has motivational values,

whereas feeling confident that the choice has been well made adds zest in preparation.

One difficulty growing from lack of knowledge of specific vocations is that the student prepares for general fields and *does not face specific problems*. These problems can be anticipated and partially solved in school. The answer to many a practical problem in the work-a-day world will be found in volumes in the libraries of our colleges. Physics, chemistry, and geology offer the answers to many practical problems in foodstuffs, clothing, and building material industries, to cite only a few. Economics, political science, and law control the answers to many current problems in the transportation, amusement, and utility industries. The difficulty at present is that, since the average student has no idea of the problems which will confront him in the practical world, he does not recognize or appreciate the solutions when they are offered in texts or lectures.

John M., a student who contemplated entering his father's oil business, was greatly surprised to know that the physics department offered a course in heat, the accounting department a course in business cycles, the agricultural economics department a course in land economics, the agricultural engineering department a course in drainage and erosion control, the economics department a course in business management, and that there were several indispensable courses in geology, chemistry, and engineering, all of which would be of advantage to anyone engaged in the oil business. John's father had sent him to college to get an education. The father felt that John's professors would give him what he ought to have, and John didn't care much about his choice of courses until he began to think, in his junior year, about his future. There were courses that could aid in the solution of numerous problems he was to encounter later, but he hardly knew what he was to do later. He did not know specifically what aspects of the oil business he was to prepare for.

Such a student is not rare. Rare, rather, is the student who knows his specific role and the problems involved. Consideration of a number of specific vocations is apt to force one to think in terms of definite specific problems while taking general courses. One is challenged and motivated by these specific problems and gains more from the courses.

Lists of vocations suitable for college graduates. Below are listed 316 vocations which are open to college students [28, 29]. Rather exhaustive lists of vocations are included in the Bureau of Census *Classified Index to Occupations*, Government Printing Office, in *Dictionary of Occupational Titles*, I, Definition of Titles, Government Printing Office, 1939, and in several text books [30-32].

Read this list and check the vocations that interest you; acquaint yourself with the new ones by the use of the dictionary. The references given above, while they contain similar listings, might then be consulted by those who wish a more exhaustive list of vocations.

Vocations Suitable for College Graduates

Accounting	Art appraiser
Accounting manager	Art editor
Advertising manager	Astronomy
Business manager	Athletics
Editors	Auctioneer
Reporters	Auditor
Actuary	Aurist
Adjuster, department store	Aviation
Adjuster, insurance	
Advertising	Bacteriology
Agency work	Banking
Radio	Biology
Retail (department store)	Bond salesman
Aeronautics (aviation)	Book publisher
Air conditioner	Botany
Agriculture	Botanical research
Agronomist	Boys' work secretary
Animal husbandry (livestock industry)	Broadcasting announcer
Apiarist	Program director
Florist	Broker
Forestry	Building and Construction
Fruit grower	Electrician
Horticulture	Business
Research	Business management
Seed analyst	Buyer
Anesthetist	Cafeteria director
Anthropology	Campaign director
Antique dealer	Camp director
Appraiser	Cataloguer
Archaeology	Caterer
Architecture	Ceramist
Army (West Point)	Certified accountant
Art	Chemical geologist

Chemistry	College or university teacher
Physiological chemistry	Elementary school
Chick culturist	High school
Christian Science worker	Junior high school
City editor	Kindergarten
City manager	Normal school
Civil service	Nursery school
Clerical occupations	School boards
Clinical psychologist	Special teacher
Color expert	Vocational teacher
Commercial and industrial art	Employment secretary
Art designer	Engineering
Commercial artist	Aeronautical
Commercial attaché	Agricultural
Commission house agent	Building and construction
Companion	Acoustical
Comparative pathologist	Architectural
Comptroller, bank	Chemical
Computer	Civil
Consular service	Electrical
Contact man	Industrial (commercial)
Corporation lawyer	Mechanical
Corporation librarian	Metallurgical
Correspondent	Mining
Costume designer	Research
Credit analyst	Entomology
Criminology	Essayist
Dentistry	Estate lawyer
Deputy consul general	Ethnologist
Dermatologist	Examiner
Detective	Executive, government bureaus
Dietetics	Exodontist
Director of government bureaus	Export manager
Display manager	Federal police service
District attorney	Federation director
Divorce lawyer	Financial and market editor
Doctor's assistant	Financier
Domestic science teacher	Fine gift merchant
Draftsman	Fingerprint expert
Dramatics	Flour chemist
Stage careers	Food demonstrator
Drawing	Foreign buyer
Druggist	Foreign service (U. S.)
Economic adviser	Free lance secretary
Economic statistician	Furniture dealer
Education (teaching)	Genealogist
Administration	General appraiser

Geographer	Microscopist
Geology	Mineral surveyor
Geophysicist	Miniature painter
Girls' club secretary	Ministry (Christian)
Government Service	Foreign missions
Greeting card tinter	Music
Guide	Mycologist
Gynecologist	
Head draftsman	Neurologist
Historian	News photographer
Homemaking	News-reel editor
Dietetics	Note-broker
Hospital management	Nursing
Hostess	Nutritional chemist
Hotel management	Obstetrician
Hydrographer	Occupational therapy
Ichthyologist	Ophthalmologist
Illumination specialist	Optometry
Illustrator	Orthodontist
Income tax expert	Orthopedic surgeon
Insurance	Osteopathy
Interior decorating	Paleontologist
Investment banking	Paper chemist
Journalist	Paper manufacturer
Judge, Court of Appeals	Parasitologist
Laboratory work	Pediatrician
Laboratory technician	Pension attorney
Landscape architecture	Perfume chemist
Laryngologist	Personnel work
Law	Pest exterminator
Lecturer	Pharmacy
Librarianship	Physical education
Lithographer	Physical therapy
Lithographic artist	Physics
Lumber	Physiology
	Art designer
Maitre d'hotel	Plant pathologist
Manager, clipping bureau	Plastic surgeon
Manual training instructor	Portraitist
Marine editor	Postal clerk
Mathematics	Poster artist
Medicine	Prison executive
Medical research	Probation officer
Merchandising	Producer, stage
Metallurgy	Promoter, business
Meteorologist	Psychiatrist
	Psychology

Public health	Sunday editor
Public health research	Superintendent of freight transportation
Public relations	Superintendent of highways
Public speaker	Superintendent of money orders
Public speaker's manager	Superintendent of mails
Public utilities	Superintendent of nurses
Publicity director	Superintendent of public works
Radio station manager	Tax specialist
Real estate	Telegraph editor
Recorder, college	Television promoter
Recreation executive	Telephone directory manager
Representative, congress	Tester, physics
Research	Textile chemist
Roentgenologist	Topographical surveyor
Sales manager	Toxicologist
Secret service agent	Trade association management
Secretarial work	Trade commissioner
Selling	Transcripator
Shoe dealer	Undertaker
Shopper	Veterinary medicine
Show-card writing	Vocational guidance
Skiaigrapher	Wholesale advertising manager
Social work	Wholesale trade
Special revenue agent	Y.M.C.A. and Y.W.C.A. secretary
Stage director	Zoological research
Stage manager	Zoologist
Stage set designer	
Statistician	
Store manager	
Subject for scientific experiment	
Sugar chemist	

Know the most suitable vocations well. *Make occupational analyses.* An occupational analysis consists of a systematic, somewhat thorough, analysis of an occupation, using an outline similar to the one presented below. An analysis of this type should be made for each vocation in which the individual feels a strong interest. The preparation of these analyses affords considerable pleasure and inspiration, aside from the valuable information obtained through them.

Factors to Consider in Studying a Vocation

i. Activities and duties

Detailed survey of a typical day's work.

Types of activities—indoor or outdoor; with people, ideas, or

things; involving responsibility or subordination; in limelight or background.

2. Disadvantages.

Mental and physical hazards—effect on health, disposition, and mental, moral, and ethical standards.

Inconveniences—working hours, monotony, associates.

3. Qualifications

Education—general and specific; its cost, accessibility, duration.

Previous experience, or preparatory occupation.

Entrance—examination, influence, capital, or equipment.

Personal—physical traits, appearance, intelligence, and special abilities; interests and attitudes; emotional, volitional, and social traits.

4. Income

Minimum and range, opportunities for extra remuneration, bonuses, system of pay.

Special benefits—sick benefit, insurance, room and board, pension.

5. Future

Directions of promotion and extent possible in each direction.

Stability—through year, throughout life.

Supply and demand—possibility of radical change in vocation due to invention or industrial shift.

6. Supplementary advantages

Social position.

Opportunity for service, creative work, and reputation.

Importance of position in community.

Miscellaneous—such as social contacts and travel.

The above outline suggests items to be investigated. The more thoroughly these matters are investigated, the more valuable the analysis becomes. It is suggested that this outline be copied or typed on a large sheet, and items of information be supplied through methods presented below.

Sources of information concerning vocations: 1. Occupational analyses prepared by bureaus and foundations. Some vocational guidance bureaus employ research workers whose duty it is to collect valid information regarding important vocations for the guidance of those seeking it. Titles of 59 such studies are listed by one author [28]. Excellent analyses of this type are the pamphlets entitled "Careers," which describe a number of vocations, published by the Institute for Research, Chicago, Illinois, and those guidance leaflets published by the Department of the Interior, Washington, D. C. The National Occupational Conference, 551 Fifth Avenue,

New York City, publishes books, pamphlets, and periodicals which sell at cost and provide information and consultation for vocational classes and educational institutions. The more thorough studies of this type are the most valuable material a student can obtain. Search your library for them.

2. Texts and other books on vocations. In discussing vocational adjustment, authors usually devote large sections of their work to a description of occupation. Below are the titles of a few of these texts:

- BENNETT, G. V., and F. E. OLDER, Occupational Orientation, Cal. Society for Occupational Research, Univ. of So. Cal., 1931.
- FILENE, C. (ed.), Careers for Women (rev. ed.), Houghton Mifflin, 1934.
- ROSENKRANTZ, W., Choosing Your Life Work (rev. ed.), McGraw-Hill, 1936.
- CRAWFORD, A., and S. H. CLEMENT, The Choice of an Occupation, Yale Univ. Press, 1932.
- HATCHER, O. L., Occupations for Women, Southern Woman's Educational Alliance, 1927.
- NEUBERG, M. J., Principles and Methods of Vocational Choice, Prentice-Hall, 1934.
- President's Research Committee on Social Trends, Recent Social Trends in United States (2 vols.), McGraw-Hill, 1933.
- PROCTOR, W. M., Vocations, Houghton Mifflin, 1929.
- FRYER, D., Vocational Self Guidance, Lippincott, 1925.
- DAVIS, J. J., and J. C. WRIGHT, You and Your Job, Wiley, 1930.

3. Bibliographies. Several bibliographies containing long lists of books and studies concerning the various occupations are available in this field. A student who encounters difficulty in securing printed matter about his occupational choice should consult one of them.

- ALLEN, F. J., A Guide to the Study of Occupations (rev. ed.), Harvard Univ. Press, 1925.
- PARKER, W. E., Books about Jobs: A Bibliography of Occupational Literature, Amer. Library Assoc., 1936.
- PARKER, W. E., and D. H. MEYER, Vocational Information, A Bibliography for College and High School Students, Univ. of Michigan, 1928.
- Institute of Women's Professional Relations, Occupations for College Women, North Carolina College for Women, 1929.
- Committee on Vocational Guidance and Child Labor, White House Conference on Child Health and Protection, Vocational Guidance (2nd ed.), Century, 1932, Sec. 3, pp. 107-126, 293-301.
- Occupational Index, Nat'l Occup. Conference.

The card catalog of your local or university library will offer further sources of information. Look under "Vocations" or under

the specific vocation concerning which you are seeking knowledge. The *Reader's Guide to Periodical Literature* is an index to articles in most of the leading periodicals.

4. Magazine articles and biographies. These, while frequently supplying relatively little information, give what is equally important—inspirational verve. Reading the life of a great man who has expended his effort in a vocational area that interests you gives personal insight to the problems and satisfactions to be found in that occupation. It also elevates the occupation in your mind. Biographies and autobiographies have been recommended to young people for a number of years because of these reasons. It is well to know the greater men in the field you anticipate entering; learn how they entered it, how they rose and reached success; know their interests, motives, attitudes, and philosophies of life.

There are several bibliographies of vocational biographies available; one volume lists titles of 160 biographies and autobiographies in 59 vocations that have been published in book form, and 41 that have appeared in periodicals [2, 5]. A few have been listed below as samples and to call attention to the appealing nature of the titles. There is apt to be such a biography in your vocational field. Read it.

- HOPKINS, C. C., *My Life in Advertising*, Harper, 1927.
KELLER, H., *The Story of My Life*, Doubleday, Doran, 1914.
LYNCH, A. M., *Luther Burbank, Plant Lover and Citizen*, Wagner, 1927.
WHITE, L. G., *Sketches and Designs: With Outline of His Career* (Stanford White), Architectural Book Co., 1920.
PENNELL, E. R., and J. PENNELL, *Life of James McNeill Whistler*, Lippincott, 1920.
LAVER, J., *Whistler*, Cosmopolitan Book Co., 1930.
NEWCOMB, S., *Reminiscences of an Astronomer*, Houghton Mifflin, 1923.
FOSTER, C., *Rear Admiral Byrd and the Polar Expeditions*, A. L. Burt Co., 1930.
WINKLER, J. K., *Morgan, the Magnificent*, Vanguard Press, 1930.
HENDRICK, B. J., *Training of an American: Life and Letters of Walter H. Page*, Garden City Pub. Co., 1927.
WATTERSON, H., *Marse Henry, an Autobiography*, Doubleday, Doran, 1924.
KELLOGG, V., *Herbert Hoover, the Man and His Work*, Appleton, 1920.
ROOSEVELT, T., *An Autobiography*, Scribner, 1920.
JACOBUS, D. L., *Genealogy as Pastime and Profession*, Tuttle, Morehouse & Taylor, 1930.
MACKENZIE, C., *Biography of Alexander Graham Bell*, Houghton Mifflin, 1928.

- SEITZ, D. C., *Joseph Pulitzer, His Life and Letters*, Garden City Pub. Co., 1927.
- BEVERIDGE, A. J., *Life of John Marshall*, Houghton Mifflin, 1919.
- PARKHURST, C. H., *My Forty Years in New York*, Macmillan, 1923.
- DENNIS, C. H., *Eugene Field's Creative Years*, Doubleday, Doran, 1924.
- BARRUS, C., *John Burroughs, Boy and Man*, Doubleday, Doran, 1920.
- ADDAMS, J., *Twenty Years at Hull House*, Macmillan, 1923.
- ANGELL, J. B., *The Reminiscences of James B. Angell*, Longmans, Green, 1911.
- CARTER, F., *Mark Hopkins*, Houghton Mifflin, 1908.

5. Descriptive material. Below is another sample list of books taken largely from Platt's *The Book of Opportunities*, and Fryer's *Vocational Self Guidance*. They are factual treatises showing the activities and duties of men in various fields. Such books are useful to acquaint one with the problems to be faced later in a chosen career, and are of value to one already in the field.

- ALLEN, F. J., *Advertising as a Vocation*, Macmillan, 1919.
- SCOTT, W. D., and R. C. CLOTHIER, *Personnel Management*, Shaw, 1923.
- SLOSSON, E. E., *Creative Chemistry*, Century, 1919.
- BAUER, M., and E. PEYSER, *Music through the Ages*, Putnam, 1932.
- BROWN, C. R., *Art of Preaching*, Macmillan, 1922.
- HICKS, F. C., *Men and Books Famous in the Law*, The Lawyers' Cooperative Pub. Co., 1921.
- MACADAM, E., *Equipment of the Social Worker*, Holt, 1925.
- ARNETT, L. D., *Elements of Library Methods*, G. E. Stechert and Co., 1925.
- HORTON, C. M., *Opportunities in Engineering*, Harper, 1920.
- BOOMER, L., *Hotel Management*, Harper, 1925.
- TABER, C. W., *et al.*, *Business of the Household*, Lippincott, 1922.
- WOODS, E. A., *Life Underwriting as a Career*, Harper, 1923.
- REEVES, E., *Aviation's Place in Tomorrow's Business*, B. C. Forbes, 1930.
- JOHNSON, E. R., and G. S. HUEBNER, *Principles of Ocean Transportation*, Appleton, 1919.
- HILL, C., *The Merchandising of Lumber*, Yale Univ. School of Forestry, 1922.
- EDGE, G. H., *The American Architecture of Today*, Scribner, 1928.
- DINSMORE, J. C., *Purchasing Principles and Practice*, Prentice-Hall, 1922.
- RICHARDS, C. E., *Art in Industry*, Macmillan, 1929.
- BASSARD, J. H., and J. E. DEURHURST, *University Education for Business*, Univ. of Penn. Press, 1931.
- READ, W. T., *Industrial Chemistry*, Wiley, 1933.
- LEVEN, M., and D. F. BECK, *The Practice of Dentistry and the Incomes of Dentists in Twenty States*, 1929, Univ. of Chicago Press, 1932.
- PORTER, M. P., *The Teacher in the New School*, World Book Co., 1930.
- American Assoc. of Engineers, *Vocational Guidance in Engineering Lines*, Mack Printing, 1933.
- GRAVES, H. S., and C. H. GUISE, *Forest Education*, Yale Univ. Press, 1932.

- University of Minnesota, University Training for the National Service, Univ. of Minnesota Press, 1932.
- LAWALL, C. H., Four Thousand Years of Pharmacy, Lippincott, 1927.
- HOOD, G. W., Farm Horticulture, Lea & Febiger, 1931.
- American Bar Association, Council on Legal Education and Admission to the Bar, The Lawyer and the Public, Univ. of Chicago Press, 1933.
- ALLEN, C. L., Country Journalism, T. Nelson & Sons, 1928.
- BASTIAN, G. C., Editing the Day's News, Macmillan, 1932.
- JAMES, A., Careers in Advertising, Macmillan, 1932.
- COWLEY, W. H., The Profession of Librarianship, Univ. of Chicago Press, 1928.

Recently there has been published an excellent volume by an experienced vocational counselor: *Students and Occupations* by Williamson, E. G. The author with the critical counsel of numerous specialists in the 17 of today's most important general occupational fields assembled information on such items as training, qualifications, and employment opportunities.

6. Interview successful men in vocations being considered. The intimate side of vocations can be obtained from men in the field in your own community as well as from biographies. It is preferable to gather information from a *number of sources* in order to avoid an inaccurate slant that may reflect the experience of only one individual. Because the average person will have a limited perspective, this means of gaining vocational information has the greatest number of the limitations mentioned here.

The student should probably talk first with friends of the family. If his family has no acquaintances in the field in which his interest lies, he should not be reluctant about interviewing a stranger. He should, of course, know beforehand just what information he is seeking, so that he will consume a minimum of the stranger's time.

In some cities the Y.M.C.A., Kiwanis Club, and the Business and Professional Women's Club have committees on vocational guidance to which a young man or woman might apply to obtain an interview with successful persons. This avenue should be investigated. If an introduction cannot possibly be arranged in this way, the student should not be reluctant to take the initiative in arranging a conference with a business or professional man who can furnish him with information. If he makes an appointment beforehand and announces his purpose, few men will refuse him an audi-

ence. A good approach in case the student has not had an introduction is:

"Mr. _____, I am John Smith, a student at _____ University, College of Arts and Science. I am attempting to make a vocational decision in order to make a wise selection of courses next year. I am interested in _____ work, and I understand you are one of the most successful men in the field. I realize, Mr. _____, that you are a very busy man, so I have carefully worked out the questions I wish to ask you. May I have an appointment at any time that is convenient to you? I believe I can present most of my problems in a maximum time of _____ minutes. I can assure you, Mr. _____, that this interview will be very valuable to me in planning my educational and vocational schedule." This can be communicated either by telephone or letter.

You will find that most successful leaders will be friendly to a young man, and even flattered that they are approached on such an important mission. It might even lead to a very helpful contact in the future. A business man cannot but be impressed by questions that have been carefully planned, or by a youth who seems to be going about his educational and occupational career so systematically. He will undoubtedly find himself thinking of that youth and inquiring as to his progress. Successful men take pleasure in guiding a young fellow who seems on his way to success.

These interviews will produce information with which the individual can fill out his occupational analysis. Items in the vocational analysis which require opinions can best be supplied through this method. Such items as the possibility of radical change in the field due to an invention, entrance qualifications, specific courses, or knowledge of aids to persons in the field might be obtained through the interview.

7. Work in the field.

A newspaper reporter came into the office the other day after having been away from the campus for several years. One of his first remarks was, "I wish I had enough money saved to come back to college for a year or two. I don't want to take graduate work, I just want to elect some fundamental courses I missed. When I entered _____ University I pledged _____ and the boys all told me, the little pledge, what to take. I came right from high school, was only 17, and thought surely they knew more about what I should take than I did. I took

Spanish, Geology, Citizenship, and Botany. These courses were all right, but they were not selected on the basis of my need.

"If I had spent a day in a newspaper office previously, or a month anyhow, I would have learned that there are certain positions not so easily filled, offering the best opportunity financially and otherwise. I would have seen that a good knowledge of Economics would have prepared me for a financial editorship; knowledge of History and American Government would have helped to make me a good Washington correspondent. I should have had French or German, or Latin and Greek, instead of Spanish. Even my Geology and Botany would have been of greater value to me, had I known that they could later be used as feature material. But when I was a student here I took notes only to pass examinations, and subsequently forgot all of them. If I had seen some connection between each course and newspaper work, it would have meant more to me.

"There is a 16-year-old kid on the newspaper now. I'm trying to get him to come over here next year. That boy will know what he wants to take, and he'll also know that in every course here there is good future newspaper copy."

This case indicates the value of having some knowledge of one's chosen field, perhaps obtained by working in it, even if for only a short time. The man in the field sees, or can be made to see, the problems to be encountered. A youth should spend a summer in one of the vocations he intends entering, even if he has to work without pay, in order to test his aptitudes and interests for the field, and to know something about it before entering. During this working period he should keep the factors of his *vocational analysis* in mind. He should gather information through *observation* and *conversation* with experienced workers. If he considers real estate brokerage, for example, he should spend as much time as possible at the side of a real estate broker, following his every move and noting the duties, problems, and many daily details that confront the man engaged in this type of business. He should further note the *qualifications* the position requires, the mental and physical strains, the *disadvantages*, and finally, the rewards and *advantages*. He should try to glean from the situation those positions in the vocation which offer the greatest opportunity, and ascertain the knowledge necessary to prepare one for them.

The Milwaukee Vocational Schools operate on the basis of the realization that "trying out" vocations is a good method for testing

an individual's aptitude and interest for the various fields [33]. Most of the students who attend this school have a grade school or high school background. The college student can employ this method of trying out vocations, which has been found so successful in arriving at a vocational decision, through summer jobs, odd jobs during the winter, and visits to various commercial plants and professional offices. He might even get the permission of business and professional men to spend a few weeks in their offices to test his interests and capabilities in the line.

8. Visits to industrial and professional centers. If the individual finds it impossible to find temporary work in the field of his interests, he should substitute for this valuable experience visits to many offices or industrial plants. He should try, through extensive reading, to compensate for his inability to get direct contact with the vocations. Direct contact, however, is imperative if a knowledge of the field's problems is desired.

9. Other sources of information. Frequently *lectures* are given at universities by men of some reputation in different fields which afford occupational information. College professors who teach courses related to the student's field of interest provide another source of information. In some courses *term papers* have to be written on various subjects, and the students sometimes have the opportunity to choose their own titles. Vocational selection, job analysis, or self-analysis may serve as a good selection and give the student added motivation to attack these analyses systematically. A *debate topic* may be found in this connection, such as "Resolved: that a vocational choice should be made in high school." Such projects satisfy school requirements and, in addition, supply knowledge to the student that is very valuable to him. One summer camp group planned vocational guidance work including testing, conferences, and try-out activities to determine capacities and interests [34]. A school group organized an *excursion club* for the study of vocations and industries.

Comparison of personality and vocational analysis. *Decision should not be made on basis of superficial factors.* In both analyses there are major and minor factors which the individual must isolate. A vocational decision is often a *compromise*. There is the

circumstance of the individual who must forego the inheritance of a well-developed and firmly established business in order to enter a field for which he has more interest and adequate qualifications. A man will find it advisable to take a position with smaller initial pecuniary returns for the sake of the greater future which it promises. Positions which entail serious inconveniences are taken under the same provisions. A man may be too ambitious for his mental equipment, and may find it necessary to lower his aspirations for his greatest happiness. A consideration of some of the bases on which choices may be made is in order.

Tradition, parental choices, influence of relatives and admired friends.
Position available when school course completed.

Financial considerations: present income, opportunities for later increases.

Social factors: prestige, position in the community.

Intrinsic value of vocation to society: service.

Living comfort afforded by vocation.

Aptitude for vocation as indicated by analysis.

Interest and personality traits compatible with vocations as indicated by analysis.

Future prospects of vocation.

Immediate large income.

Satisfaction of strongest motives and ideals.

Preparation by previous training and experience for vocation.

Possibilities for personal growth and happiness.

Special advantages, such as: associates, travel, leisure.

Not all of these factors form an equally *valid* basis for making a wise choice. For example: factors such as tradition, family desires, admiration of someone in a vocation, or immediate large income should certainly be subordinated in most cases to factors such as aptitudes, interest, future prospects, possibilities for personal growth, and happiness.

Conclusions arising from comparison of self and vocation. When personality and vocational analyses are compared point for point, after the individual has decided with the aid of the list above the basis for a valid choice, certain conclusions are the result. These conclusions must be reached by each college student himself, but in general they will be the outgrowth of the following questions of himself and a qualified adviser.

Do I rate well *physically* with successful men in the vocation?

Do I meet the *health* requisites?

Do I have the necessary *intelligence* to finish the courses preparatory to the vocation?

Do I have too much intelligence for that type of work? If so, can I find an avocation which will challenge my intellectual capacity and any restlessness caused by undertaking too easy a position?

Do I rank well enough in the requisite *aptitudes* to warrant entrance into that field?

For those aptitudes not used in this vocation, can I find an avocation which will afford pleasure?

Does this vocation violate any of my strongest *motives* and *attitudes*? Can, or should, I change these?

Are there any dominant motives in my life that will not be satisfied by this vocation? Can I satisfy them through avocations?

Are any of my *habits* incompatible with this vocation? Can I, or should I, change these?

Do I have the social traits required for this type of work? Can I acquire them?

Have I the capital to prepare thoroughly for this vocation?

The answers to these and similar questions are found in a completed personality and vocational analysis.

How permanent will this conclusion be? The validity and permanence of a vocational decision depend upon how thoroughly the analysis has been developed. If the student has made a thorough study of his own traits, has secured quantitative, objective facts for some of his judgments, and has also explored a number of vocations superficially and a few very thoroughly, his choice will be based on valid data. If he then determines, after some ratiocination, which is the best basis to be used in his decision, and checks the two analyses item for item, his conclusion will probably be a very good one under present circumstances. But circumstances sometimes change and necessitate new decisions.

Permanence is often spoken of as though it were most desirable. This is not always the case in choice of vocation. A man may work as an engineer for ten years and then become the editor of an engineering journal. His choice originally was good, so good that his outstanding success as an engineer directed other members of the profession to choose him as editor of one of their journals. The first choice, however, was not permanent. A certain flexibility, in

such circumstances, proves to be wiser than a strict adherence to one's original plan.

The fact that a vocational choice may not be permanent does not argue against vocational planning. If after ten years a man has an opportunity to change from a good vocation to a better one, his initial study of vocations will be advantageous in the later decision, if only to suggest a method of analysis.

Permanence, on the whole, is desirable, but the necessity for change due to economic and industrial movements should be anticipated. The fluctuation in supply and demand of occupations can be found by comparing the census figures over ten years [35]. From 1920 to 1930, for example, there was a great increase in insurance agents, stock brokers, college professors, and electrical engineers, and a great decrease in untrained nurses, stenographers, typists, and street railroad conductors. Information of this type should be utilized in making vocational decisions.

Planning. *Educational planning.* Nearly all the vocations selected by college students require educational preparation. Selection of the school, therefore, is an important item and involves knowledge of the school's offerings, the *reputation of the school*, and the requirements for entrance and successful work in various courses. It is well known in legal circles that, under favorable economic conditions, the graduates in the upper ranks of their classes in certain law schools are in demand. Certain schools of commerce have a similar reputation among business men. Holders of Ph.D. degrees from some graduate schools rarely win appointments in large universities, granting such positions are desirable. If the student feels he can compete with individuals at the university which has the best reputation in the field in which he is interested, it is well that he make all efforts to attend that school.

On the other hand, there are some students who do not have such high aspirations. It is a wise course under certain circumstances for those who plan to live in the region in which they have spent most of their lives to secure their education locally. In some respects, attending a distant school might prove to be disadvantageous, whereas building a common background (one's school) with men and women who are to be of influence in the community in which

one intends to practice professionally is a wise step in one's preparation.

In any event, considerable thought on this matter will not be wasted. Several volumes, as, for example, the *College Blue Book* [36], *Which College?* [37], and *American Universities and Colleges* [38], contain valuable information. They may be augmented by catalogs describing courses offered by colleges and universities. Interested students may secure catalogs by request.

Some students will find that in the light of their aptitude and interest analyses they can best complete preparation for their vocation out of college. Such a student was described in the case study on page 189. A young lady will find a good commercial course following two years of college work excellent preparation for the position of secretary. A mechanically inclined, conscientious young man who is making inferior grades in college may realize his ambitions for success by taking a trade course as supplementary to his college work. There are public vocational schools, night courses, and reputable correspondence schools that may be used to complete an education when continuation in college is inadvisable and unprofitable.

Vocational planning. Daydreaming is an interesting, fascinating pastime but dreams which do not relate to reality are undesirable from a mental-health aspect. Daydreaming on paper is safer than the entirely subjective type because it is more likely to lead to activity. It is recommended that the reader daydream on paper, after deciding upon his vocation, as a means of ascertaining what aspect of it seems to lead to greatest achievement for him. He should ask, "What is possible for me to attain in a year, in five years, in ten years, in twenty years, in forty years? How many avenues are open to me for advancement? Where can I be in terms of each one of these pathways? Does it give me zest to anticipate these positions? Does all evidence point to success in these directions? Shall I be unhappy if I should fail to reach any of these goals? Of the possible specific avenues one can traverse in a vocation, which seems best suited to my attributes?"

Below are two examples of the suggested daydream-on-paper. One shows some avenues of advancement possible for a graduate nurse, together with dates at which such advancement can be

expected. The other shows the same for one who chooses a journalistic career. Note that several avenues through which growth may occur are presented for these vocations.

Nursing

1940	Graduation from nursing school	Graduation from nursing school
1942	Receives B.S. degree from university	Work as General Duty nurse
1943	Supervisor in small hospital	
1948	Supervisor in large hospital	
1950	Returns to university to work for Master's degree	Takes course in Public Health Nursing
1952	Receives Master's degree	Field work as Public Health nurse
1953	Instructor in school of nursing	
1959	Publishes textbook on nursing methods	
1962	Assistant director of large school of nursing	Director of Public Health Nursing in small city
1965	Director of small school of nursing	
1970	Director of large school of nursing	Officer in National Organization for Public Health Nursing

Journalism

1940	Cub reporter	
1941	Reporter—writing an occasional feature locally	Writing features occasionally for small magazine
1945	Star reporter—numerous local by-lines	Writing features frequently for small magazine
1948	Book page editor—local columnist	Occasional features in large magazine—writing a book
1952	Magazine section editor—city editor	Publishes novel; sectional renown
1960	Associate editor—managing editor	Writing third novel; national renown.

A note of warning is in order. Planning of this type should not be too *rigid* or be taken too seriously. Success depends in part upon *events* as well as individuals. The individual who plans within narrow limits and refuses to accept any solution but that determined by him in his daydreams will find adjustment difficult.

Plan specifically but keep broad goals in mind. Some authors urge broad goals instead of concentration on specific vocations. They argue that changes in the occupational world due to inventions and economic and social changes require the worker to be

versatile and to possess a background that will allow adjustment to changes.

Certainly higher education should be along *broad* lines. Our emphasis upon choosing specific vocations within broad categories is the result of acquaintance with the many college students who are planning in terms of broad vocations. Their aspirations are so broad that they seldom think of the specific problems and duties of the vocation. The student of higher education today can hardly escape broad training. He can, however, escape thinking and planning in terms of specific conditions that he will meet in the work-a-day world. Unfortunately, this is an all too frequent occurrence. With this in mind, we urge emphasis on specific jobs for the motivation this emphasis will give. Our stress, however, upon specific vocation is not at the expense of broad training but rather to enrich and vitalize it. Thinking in terms of insurance should not detract from interest in a college education, but rather make more realistic the courses in general economics, mathematics, and statistics, recent history, and political science. Should the vocational purpose of the student change he still has his broad training plus valuable specific knowledge which he would have missed without his motive. The *average* student can profit by such motives that enrich his curiosity and increase his information.

At this point the question arises as to what standard of success should be used—money, creation, happiness, efficiency, or public esteem. Those standards given least publicity often prove to be more desirable measures of success as far as the individual himself is concerned, as, for example, happiness, creation, and professional esteem.

Planning for the position. If the student can visualize himself applying for a specific position he may become more interested in the preparation for his vocation. We have previously discussed working in the field as a source of vocational knowledge. We have shown how summer and part-time positions may lead to more permanent appointments. For these reasons we are devoting this space to planning for a position.

Applying for the first position is an epochal event. One is filled with conflicting emotions, with fear usually the dominant one. Below, one student relates one of his experiences.

"I shall never forget how cold chills ran up and down my spine when the manager of a chain of theaters asked me why I had chosen the theatrical business as a career. The truth was I had not chosen it. I was merely looking for a job, and this was one. I was scared before he began questioning me, but after that one, he had me. I was ready to leave his office that minute. I didn't get the position!"

Applying for the first position requires planning just as any other aspect of the vocational career. Place yourself in the role of the employer who is interviewing an inexperienced graduate, "just looking for a job." What would be your attitude? Many persons enter the employment office with the same attitude as that with which the beggar approaches the passerby. His approach conveys the attitude, "Mister, please put a job in my cup." He has no reason to receive any treatment other than that which he gets. How much more business-like and destined for success is the applicant who has selected the firm with which he believes he can rise to success, knows the policy, history, and plant of the firm, is "sold on it," has some information as to whom he should interview, and knows something about this man.

The applicant should have something to offer the company. The student who hopes to find a place in the meat-packing industry may begin his sophomore year with the decision that he will, along with his general education, learn as much as he can about the packing business. He may elect chemistry, biology, economics, physics, and psychology, and through cognizance of such problems as prevention of spoilage, regulation of temperature, motivation of workers, and utilization of animal by-products, may gain definite knowledge to offer any one of the packing houses. This will largely be gained through collateral readings in the above-named subjects. If such a student makes an appointment with the proper executive, carefully plans his initial interview, is tactful, assumes an attitude of confidence tempered with deference, and above all shows an honest interest in utilizing any knowledge he might have to the advantage of the firm, he will have presented himself in the best light.

Some other suggestions that will prove of value in *securing a position through an interview* follow. (1) Make contacts while in school with executives in the field you wish to enter, either through

sincere, interested requests for advice, or through summer work. (2) Merit sincere, valid letters of recommendation. (3) Ask for an appointment before trying to interview the executive. If you are not acquainted with him, it would be well to state briefly your mission, your hope for the possibility of an opening, and your qualifications. Some students who lacked contacts have been successful in securing employment by writing letters to twenty or more executives, stating their reasons for interest in the company, their qualifications, and the positions they feel they could fill. (4) Plan the interview thoroughly; anticipate the questions you will be asked and the interviewer's reactions which will result from your behavior. Know how you will present your qualifications and your knowledge of the problems of the industrial situation. Have all data with you that may be helpful, such as references, samples of work, and school transcript. (5) When nervousness occurs upon entering the executive's office, realize that it is quite natural. All of your fellow applicants feel the same way. (6) Put yourself in the place of the interviewer and realize that you would prefer to employ an *able, well-qualified, aggressive, yet somewhat modest individual, who understands the problems of the position and is sincerely interested in serving the company.*

AVOCATIONS

In the present complex civilization many individuals must make a compromise in their choice of a vocation and leave some strong motives unsatisfied and some aptitudes unutilized. Further, in spite of careful planning one may be *forced into a vocation* which does not satisfy him. It is in such cases that a man may make advantageous use of avocations or hobbies. Hobbies can well satisfy the interests, motives, habits, and attitudes which are not met adequately in a particular vocational situation. Available leisure time is increased with the specialization and mechanization of industry. Further, stereotypy is encroaching upon the more complex fields. This forces us to turn to avocations for satisfaction of our urges to create.

List of avocations. The members of a class in applied psychology, in listing their avocations and those of acquaintances, named

hundreds. A few are listed in groups below. In each group are included some mentioned quite frequently and others that are rather rare. Besides the groups mentioned below the avocation of social and charitable work was mentioned. Sports are not included below because they were discussed under "Budgeting time," pages 151 to 160.

<i>Collecting</i>	<i>Pets</i>	<i>Indoor Games</i>
stamps	paintings	dogs
coins	plants	birds
bottles	glassware	fish
minerals	antiques	snakes
prints	insects	bees
books	hair	
menus		

<i>Appreciative Activities</i>	<i>Social Groups</i>	<i>Creative Skills</i>
hearing music	reading club	crocheting
viewing art	sewing club	writing poetry
reading history	dramatic club	designing dresses
reading German	dancing club	photography
reading mysteries	French club	lecturing
viewing plays	psychology club	baking
seeing ball games	travel club	gardening
nature study	aviation club	drawing

Selection of avocations. Several questions at once arise: Should one deliberately choose avocations? Should they not spontaneously grow out of one's life interests? Should they not be the activities one enjoys when not working?

In the main, avocations grow out of the *spontaneous activities* of the individual, but there are many bored individuals who have no personal resources to call upon to supply amusement. Americans are criticized because of their stereotyped, passive methods of finding diversion. It is uncommon to find a man with a well-developed creative hobby for which he is noted locally and from which he receives his fullest happiness. Occasionally one will be found who claims that he has the best amateur set of marionettes in the state; another, a banker, the owner of the oldest and most complete library on banking in the city; another, the best amateur pastry baker in the community. There are persons who have several clever

hobbies which consume their energies and broaden their personalities. Hobbies are being used by at least one adult-education group as a method of stimulating persons to acquire knowledge systematically [16].

If an individual has not found the joy which it is claimed may be gained through the pursuit of a certain hobby, the selection for trial of one or more absorbing activity like those mentioned above may not be out of order. The basis of selection of an avocation is practically identical with that of a vocation. Both call for an analysis of ourselves and the activities in which we are interested, and, finally, a selection growing from the comparison of these two analyses. Other lists of student and adult hobbies might be consulted [39, 40].

Supplementary Readings

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CHAPTER IX

SOCIAL ADJUSTMENT

INTRODUCTION

If we could choose a hundred college students at random from any large campus we would find them differing greatly in sociality. At one extreme would be the "lone wolf," who has little or no contacts with other students. He lives alone, eats alone, and, if he plays, plays alone. He may not even converse with those who sit to the right or to the left of him in class. Although he lives in an active social environment he is virtually a hermit.

At the other extreme is the "social butterfly" who flits from one pleasant situation to another, never remaining in any one long enough to become a part of it. We might grade the sociality of each of these hundred students on a line extending from one extreme to another. As in other traits we would find most of them in the center, a few at the two extremes. However, we suspect that there would be a tendency for more students to be graded toward the social end of this distribution than at the asocial. There is a certain amount of pressure in college which causes one to become sociable.

It is doubtful, however, whether it is possible to represent a true picture of sociality in terms of a single line or dimension as suggested above. There are a number of types of sociality, and there is a tendency in human nature which makes for social organization. Many are similar in some aspects and different in others. There is *popularity* which is a form of sociality, yet popularity differs from true friendliness, which is another aspect. Both popularity and *friendship* differ from *leadership*, which suggests ability to direct people as well as to attract them. Then there is *social proficiency*. A person may not be popular and yet be successful in handling others. He may not even be thought of as a leader and yet possess a certain amount of the proficient's ability. He may be successful in arguments and face-to-face relationships yet never assume a

leader's role. As a rule, however, we would expect social proficiency and leadership to be closely related. We would not, on the other hand, expect popularity and the ability to make deep, lasting friendships to be in close relationship. It is for this reason that we discuss these aspects of sociality separately.

Development of individual social traits. Why is it that one person in his development becomes the "lone wolf" and the other the "social butterfly"? One is radical, another conservative. One cooperates with others; another is resistive. The answer is complete only when we trace the many forces that have acted upon the individual during his lifetime. His native temperament is a factor. Added to this are the social pressures that his parents have exerted upon him, the role he played in school, and the attitudes he learned from his teachers and the adults with whom he came in contact. We are born into an organized society and through its members its customs are indelibly impressed upon us. Let us look at an illustrative case.

Harry N., as a 20-year-old college sophomore, was only moderately friendly, not at all popular, a poor strategist, but a leader of a small group of liberal students on the campus. He was born on a farm outside a town of 500. His parents were frugal farmers who were gradually paying off their debt and educating their children. They were strongly religious, conservative in politics, and somewhat intolerant of the more carefree persons with whom they occasionally came into contact. Harry had few playmates. His mother taught him to read early in life and he became an avid reader. Most of the books he read in later childhood and adolescence he obtained from a liberal doctor in the community who owned a good library. At high school he admired a social science teacher who was well on the left side of the political horizon. During this period he was rarely considered "one of the boys." He was also only moderately popular with the girls. He was not conscious of the styles. He did not participate in athletics except as he was brought into them by pressure. He was masculine in physique and general attitude but his reading had given him more mature interests than most of the students with whom he associated. As the gap between him and the typical high school student widened he began to justify his own attitudes, to think of his fellow students as superficial, and to look to his teacher and doctor friends for companionship.

In college he found others of similar attitudes. He found himself distinctly out of the class of the more urbane students. He met a girl in

his sophomore year. She was far more sociable than he. She taught him to dance and prevailed upon him to improve his grooming and dress. It was through her eyes that he saw for the first time the more sociable type of student.

His values began to conflict. He and his roommate were very active in an organization composed of scholarly underclassmen who ignored all social functions on the campus. His leadership in this group conflicted with his newly acquired interest in social activities.

This was not the only conflict in his personality. The conservative attitudes with which his parents had imbued him were conflicting with the liberal attitudes he had acquired from his physician friend and the college group with which he was most intimate. He had the strange experience of feeling that he was right to differ with his parents on political issues and with his girl on social matters, and yet to be dependent on them in most respects. He also, paradoxically, felt superior to the more sociable students because of his better vocabulary and comprehension of current events, and yet felt less at ease than they when they met on common ground. Harry needed to integrate the social forces which had made him the personality he was, so that he might achieve a balanced emotional life.

Social conflicts. In the above case we can discern a conflict in the attitudes of the student. We speak of this conflict as social because the attitudes are group attitudes and were instilled by other persons. Any individual who is subjected to radically divergent standards during the course of his growth will develop similar conflicts. These conflicts are resolved best when the individual *faces them, sees their origin, and guides his future behavior so as to integrate the opposing tendencies or weaken one of them.* Many students who struggle with "right," "wrong," "good," "bad," "desirable," and "undesirable" are in reality a battleground for conflicting cultural standards. Often these conflicts are found in our outward behavior. This is illustrated by the following cases.

A certain pretty coed wishes to be thought of pleasantly and as exclusive. She crosses the street rather than walk to school with the unattractive girl who sits next to her in class. They have nothing in common as they appear on the street, yet in the classroom they both respond to the lecture of one of the college's favorite instructors. They are similarly motivated then and experience the same emotions.

Two men who become "buddies" during the months they spend together in the trenches may not be at all at ease in each other's homes.

Two others may sit together at a high school commencement exercise and share each other's pleasure in their children's graduation. Otherwise they may not be able to see eye to eye on any issue. Any discussion of politics, business, or international affairs would end in the expression of strong feelings. One is dignified, arrogant, and jealous of his wealth, power, and reputation in the community. He considers himself self-made and thinks the average man is lazy, irresponsible, and deserving of no more than he actually has. The other man is modest, critical, and liberal in his attitudes, distrusts power, wealth, and a comfortable position in the community. He believes the poor are exploited by the more aggressive.

Conflicts such as these, although acquired through persons and situations which influence the individual's development, are also accentuated by the individual himself. As he finds himself differing from others he feels inferior, and as a result either justifies his behavior or, in some manner, as through daydreams or affectation, tries to acquire the behavior he lacks.

Adjustment to social conflicts. The resolution of personal conflicts as shown above involves knowledge of these varying forces and guidance of them in the future.

The persons described above are agreeable when those aspects of their personalities which are similar to the general group are stimulated, when they enjoy the same emotion as the group. The secret to social congeniality is to *pursue others only on grounds of similar experiences*, attitudes, and strong wishes. Further, the *broader the culture acquired by the individual, the more versatile he becomes*. He can control more social situations if he has been subjected to many cultures. He can arouse those aspects of the other's personality which are in common with his.

The well-rounded college man is able to fish with the native, enjoy a big-league baseball game with the crowd, dine with a statesman, discuss problems with the liberal, and consult records with the business executive. The college woman can do social work in the slums, enjoy a concert, and talk about literature with a Greenwich Village Bohemian, vote the same as an educated negress, enjoy talking with another member of the PTA who also has a son on the team, and entertain a Washington socialite.

A certain degree of sociality is all we can expect of others from

cultures different from ours (customs, traditions, and institutions). When we are tolerant of their differences and appreciate their likenesses we have reached a high degree of social development.

Forms of sociality as means of adjustment. All of the examples of sociality discussed in this chapter—etiquette, friendship, extracurricular activity, leadership, and proficiency—are means to acquire a common ground. Social skills enable us to meet others of all backgrounds. If an individual wishes to deal agreeably with as many persons as possible on common social ground he will use these phenomena to this end. He will acquire the social habits and common interests and attitudes which will enable him to work with, lead, or be led by others. He will be cautious, however, when he pursues his social relations beyond common interests, attitudes, and wishes.

Limitations to social adjustment. The person who expects to meet all persons on all grounds is an impractical idealist who is doomed to social unpleasantness. Certainly it is just as unpleasant for the so-called underprivileged to try to adjust to all the strange social courtesies of the affluent as for the opposite to occur.

Unpleasantness is also the lot of the person who has no fronts on which to meet dissimilar individuals. He is not sure of his own position. This individual forms with his fellows the groups of snobs, the prejudiced, the holier-than-thou's and the super-patriots of all nations. He is basically intolerant.

POPULARITY

Meaning of popularity. The dictionary tells us that to be popular is to be *pleasing to people* in general, to be beloved and approved by the people. To receive this general feeling of good will one must be sociable, one must have had broad contacts, and must have been somewhat successful in association with a number of individuals.

One need not be a dynamic leader, however. There are many college students who are popular, who may run for offices successfully and become headmen of organizations, and yet not be leaders in the true sense of the word. There is the "good fellow" who has

a smile for everyone, who is known by his first name all over the campus, who knows many names and many faces, and who can play many of the popular games well. He may not be a close friend to anyone, he may not be a leader, he may not even be socially proficient to any great extent, but he is popular.

Evaluation of popularity. *Advantages of popularity.* The younger adolescent, and very often the older adolescent, put a great premium on popularity. Adults who lead somewhat superficial lives also emphasize it. They want *to be well known*, they want to be seen in the right places, and they want to be with other well-known people. In fact, the term "popularity" has a very pleasant connotation to most of us.

The popular person does know and have the *approbation* of many people. He receives numerous invitations and he enjoys the give-and-take of *pleasant social relationships*. He has many daily emotional satisfactions. His *self-esteem* is usually high. He very often lives in a gay world. The popular individual usually acquires the folkways, customs, and verbiage of the average person of his group. He knows the latest songs, jokes, books, and games, and "shines" in social groups. He is *envied* by those who are not as flashy as he, but who aspire to be so. They see him as a carefree and assured individual. The average person would say that the popular man is happy and that popularity has few undesirable aspects.

Wherein the popular individual falls short. There is another side, however. The superficial individual who "hits the high spots," who is the dilettante, who panders to the public's taste and to the whims of the average individual, *seldom gets beneath the surface of life*. The only classical music he listens to is that which has become popular. His inability to comprehend good literature never troubles him. He avoids learning the less popular games, such as chess, and acquires only those athletic skills which are in vogue. The subtleties of history, international politics, and philosophy never arouse his interest. We cannot count on him to *help fight the battles* for freedom of speech, civil liberties, or international understanding. Since he must be popular he must represent that which the masses can understand. He must condone their prejudices, be easily swayed by their thinking, agree with their attitudes, and become one of

them. He is a "practical" individual. He adjusts to things as they are; he does not advocate martyrdom for the cause of tomorrow. "There may be those who do this," he says, "but I am not one of them."

We do not look among the rolls of the popular to find those who have made the greatest contributions to society. Nor is it often that the masters of the various arts, sciences, and skills come from this group. Many dilettantes and extremely popular persons are too busy gaining the simple skills that are demanded of them by their audiences to do anything worth-while. Their time is further consumed in their effort to keep abreast of fashions and fads which, because of their flimsy basis, are continually changing. Their evenings are taken up with social gatherings so that they have very little time to read or by other means *improve themselves substantially.*

The popular individual has *little private life*. His social engagements become a responsibility. Once he begins to refuse invitations he endangers his reputation of popularity. Further, in order to be popular he sometimes finds he must flatter certain people whom he does not like particularly. It is hard for him to hew to the line of his convictions.

A common-sense view of popularity. Obviously there is a middle course which the average college student may follow. The popular individual teaches us something valuable. He demonstrates the value of the free, pleasant attitude which we should assume during leisure. He shows that great personal satisfaction can be derived from *amiable social contacts and some superficial interests*. He stands as a contrast to the misanthropic specialist. The latter spends all of his time acquiring a narrow skill, sometimes becomes proficient in his field, sometimes makes a contribution to society. His own life, however, may be very shallow and bound by the walls within which his skill lies. Whether popularity should be sought as a major goal in life, or as an attitude to be assumed during leisure, is a matter for the individual himself to decide after deliberation. If popularity can be achieved in the discharge of duty, well and good. If personal principles or efficiency must be sacrificed, then the individual must choose between the two.

All of us bow to what other cultures may consider superficial.

We respect the folkways and customs of our group. For instance, those of us who have been reared in an urban western civilization will defend strongly the practice of personal cleanliness. It is very difficult for one to be adjusted in our society unless he acquires and makes habitual many of the *practices of which the popular person makes an exaggeration and a fetish.*

Factors which affect popularity. At the senior high school and college age there are few factors more important than appearance and conduct [1, 2]. Appearance and conduct are the results of habits of grooming and cleanliness, habits of carriage and posture, habits of speech, those personal habits which make us liked or disliked, and habits of etiquette. College students are in general intolerant of their fellows who overlook the niceties and disregard current practice in respect to appearance and conduct. These practices are expressions of our culture, and to ignore them is to experience in some degree the cultural conflict mentioned previously. This conflict *disturbs the individual's confidence and often leads to a feeling of inferiority.*

It is not our intention to advocate that everyone should become stereotyped. Conformity in these matters does not necessitate accepting the thoughts and attitudes of the average man. On the whole, it makes adjustment to life a little easier for the individual. The degree to which one is benefited by adherence to social standards depends upon the individual's need for feeling in agreement with others. The emotional strains caused by one's unwillingness to conform in these externalities consume more energy than the effort to bring oneself up to standard.

Habits of dress, neatness, and personal behavior have been acquired so gradually that the average person is unaware of the specific factors which enhance or mar his effect on others. It is for this reason that we shall deal in terms of specific items in the next few sections. The observations may seem trite to the student who has always been aware of the daily habits which affect appearance. He has but to look around him to find many others who fall short of the rigid standards of youth and do not know the precise causes.

Grooming, cleanliness, and style. Look over any group of one hundred college students. You will find that the most attractive have taken advantage of their good physical qualities. Colors are chosen to enhance the particular type of complexion. Styles of hairdress are used to cover any defects and bring the proportions and shape of head and face closer to the current ideal. A girl who has large ears will dress her hair in such a fashion as to minimize their size. Her hair will be parted in a manner that will make her profile most interesting. She is aware of the fashions and fads of the moment. If it is fashionable for hair to be curly her hair is curled. If it is fashionable for fingernails to be tinted hers are tinted in an inconspicuous, pleasing fashion. She lives in her time and she dresses *in a manner that will enhance her natural beauty.*

Every college student can experiment with such simple matters as color and hairdress. Most of us fall into habits of dress. We also tend to accept our habits of dressing and grooming as fixed and immutable parts of our personality. What is more, we sometimes are initially displeased by any experimental change in hairdress, increase in the use of color, or change in type of clothes, whether for the better or not. We therefore cannot use our own judgment entirely in making changes in style because we shall be prejudiced in terms of previous practice. It is a good idea to get the judgment of friends in making any such change.

Some college students seem to have acquired a habit of making themselves look unattractive. They are short and yet they wear clothes with horizontal lines which make them look even shorter. For example, a man may wear a double-breasted suit or a wide hat and in other ways call attention to his lack of height. Perhaps if he had asked the opinion of several store salesmen he would have been helped in this respect. The woman who wants to dress herself attractively is in a better position usually than the man, because saleswomen and beauty operators are so very conscious today of the clothes and adornment which tend to make one attractive.

Habits of carriage and posture. The manner in which an individual carries himself and the stiffness or relaxation which is

characteristic of his posture are important. Some persons allow their mouths to sag open, others act as though something were being forced between their lips. Others are poised, relaxed, and natural. One's manner of sitting and of walking is also important. Some sway like an old-fashioned buggy; others use the kangaroo hop; others save the toes and wear out the heels of their shoes like a person twenty years their senior. Then there is the man who walks briskly, firmly, with an economy of bodily movement that speeds him on his way; and the woman who uses that pleasing, coordinated feminine walk which most of us find attractive.

These are all habits which have been acquired early in life. Some of the more peculiar mannerisms are attempts to cover up certain personality traits. Most of them can be overcome if the individual is willing to spend a few minutes five or six times a day in an attempt to change them. One can be just as comfortable sitting erect—in fact more comfortable—as slouching in a chair. One can be just as comfortable and much more attractive holding the head up, or walking in a natural, youthful manner. These are all matters which greatly enhance the individual's appearance and should be cultivated at the college age, when poor appearances can be so damaging.

Speech habits. Speech is another characteristic which may be improved. Squeaky, nervous voices are particularly undesirable in men. Nasal twangs and loud, coarse voices are repellent in women. Indistinct speech and affectedly precise speech are equally undesirable in the opinion of the average person. Daily practice for ten minutes over a period of ten months will aid speech markedly. In your experience you will find that the speech which attracts you most is that which suggests naturalness and calm. It is smooth and well modulated. It is not high, squeaky, nasal, nor indistinct. See how you can change your speech habits if they need it. You will find members of the speech department in your college willing to assist you.

Personal habits. Our personal habits are so much a part of us that we are usually unaware of their effect on others. Several

studies have been conducted to learn what behavior is found annoying and what practices make us likeable.

Habits which make us likeable. This list* represents the most important of a larger group of items which were found to be the prevalent answers to the question: "What traits make us liked?" It emphasizes largely the avoidance of negative traits which lead to unpopularity [3]. Answer them frankly.

1. Can you always be depended upon to do what you say you will?
2. Do you go out of your way cheerfully to help others?
3. Do you avoid exaggeration in all your statements?
4. Do you avoid being sarcastic?
5. Do you refrain from showing off how much you know?
6. Do you feel inferior to most of your associates?
7. Do you refrain from bossing people not employed by you?
8. Do you keep from reprimanding people who do things that displease you?
9. Do you avoid making fun of others behind their backs?
10. Do you keep from dominating others?
11. Do you keep your clothing neat and tidy?
12. Do you avoid being bold and nervy?
13. Do you avoid laughing at the mistakes of others?
14. Is your attitude toward the opposite sex free from vulgarity?
15. Do you avoid finding fault with everyday things?
16. Do you let the mistakes of others pass without correcting them?
17. Do you lend things to others readily?
18. Are you careful not to tell jokes that will embarrass your listeners?
19. Do you let others have their own way?
20. Do you always control your temper?
21. Do you keep out of arguments?
22. Do you smile pleasantly?
23. Do you avoid talking almost continuously?
24. Do you keep your nose entirely out of other people's business?**

The traits which underlie these questions may be summarized to some extent by the answers of over 600 collegians to the inquiry, "Why do you like or dislike persons?" Men most frequently liked other men who were intelligent, cheerful, friendly, and congenial in interests. They more frequently liked women who were

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** You may obtain a score by giving yourself 3 for each question from 1 to 10 answered "Yes" and 2 for each one from 11 to 24 answered "Yes."

beautiful, intelligent, cheerful, and congenial. Women most frequently liked other women who were intelligent, helpful, loyal, and generous. They most frequently liked men who were intelligent, considerate, kindly, cheerful, and mannerly. Traits which were used most frequently to describe the person who is disliked were: selfishness, deceit, snobbishness, and affectation [4, 5].

In psychological circles those characteristics which tend to make the individual popular and allow him to get along best in social groups are considered as marks of social intelligence. The characteristics of the socially intelligent individual have been divided into these groups [6]:

- Memory for names and faces.
- Ability to recognize from his facial expressions the emotions a person is experiencing.
- Ability to identify emotions expressed in printed quotations.
- Knowledge of the best tactics to use in dealing with people.
- Ability to solve difficult social situations in the most inconspicuous and pleasant manner.
- Broad social and general knowledge.

Habits which make us disliked. A list of human activities which annoy others has been compiled by another researcher. Here are a few activities found on that list [7]. Which of these annoyances are a part of your habit patterns?

Attracting attention to oneself	Temper tantrums
Gross noises such as belching and smacking	A dictatorial manner
Sneezing and coughing openly	Crude manners
Grooming in public	Extreme criticalness
Discussing personal matters in public	Intoxication
Talking during public performances	A poor loser
Sly allusions to sex	Bragging
Unsolicited affection	Petty lies
Public love making	Prying curiosity
Dirt around face or on clothes	Touchiness
Unpleasant odors	Tardiness
Gross and unpleasant table manners	Inattention
Poor dental hygiene	Nagging
	Dirty fingernails

Etiquette. Another group of personality patterns that are evaluated highly in our society are the habits of etiquette. Etiquette may be defined as *good sense* plus *good taste*, plus a generous admix-

ture of *kindliness*. The fearsome collection of rules which makes up the usual etiquette book can be boiled down to this definition. Those whose reason for being is less apparent have been continued from another era. Their need is less acute in the present day but they are nevertheless part of courteous practice. For example, in the time of unpaved, muddy, city streets, passing vehicles threw large clods of mud on the sidewalk. It was necessary then for the gentleman to walk next to the roadway in order to protect his lady's clothing from such accidents. If one keeps this in mind, there ought to be no conjecture as to the man's place when walking with one or more women.

One's conduct in public or private should be based on consideration of others, which precludes loud talk or conspicuous behavior. Self-sufficiency of women is a rather recent development, so rules governing conduct on dates require the man to take the initiative in most situations and treat the woman as if she really were a very helpless person. And the woman, whether she likes this concept or not, should help with the deceit.

Habits of etiquette may also be regarded as conventions or rules for our culture. Once they are acquired they prevent error, embarrassment, and indecision. They represent a common language.

Below are given lists of questions regarding conventional practices. Test the above definition of etiquette by applying it to these questions. They have all been stated positively. The answer to each one is "Yes." Where there are alternatives the first is correct [8, 9].

Questions for College Men

1. Do you make your plans definite and never break a date except in unavoidable circumstances? When you must break a date, do you send flowers or candy as an apology, or send a friend as a substitute?
2. Are you always well-groomed and alert conversationally?
3. Are you chary of overdoing the weather and yourself as conversational topics? Do you find a subject of common interest?
4. Do you go to the door and ask for your date, or do you drive up in front of her house and honk for her to come out?
5. Are you always prepared for financial emergencies, and do you take care of your just share in a group?
6. Do you offer a girl your arm in crossing a street, to escort her from the floor at a dance, or to take her into a formal dinner?

7. Do you assist her with her wraps whenever necessary and open doors for her to pass ahead of you?
8. At theaters, do you let her follow the usher and be seated first? If there is no usher, do you lead the way and stand aside for her to be seated?
9. Habitually, do you rise when any woman enters the room in a private home and stand until she is seated?
10. When you take a girl out, is your major attention centered on her pleasure for the evening?
11. Did you know that chaperons' wives often make good dancing partners, and that it is distinctly courteous for you to acknowledge the chaperon's presence by asking him to exchange dances?
12. Do you keep to the side toward the curb whether walking with one or more girls?
13. Do you telephone if your arrival will be delayed?
14. Do you deliver your date at the party, and then park the car yourself?
15. Does your conversation consist of matters of interest to your companion, or do you brag about your other conquests and "queer" yourself by telling all about other dates?
16. After dinners out, is it your custom to tip waiters 10 per cent of the price of the meal, and in hotels and first-class restaurants to tip them not less than twenty-five cents no matter what the bill?

Questions for College Women

1. Do you permit your companion to lay aside his own hat and wraps or are you guilty of holding a boy's hat in a show, helping him on or off with his overcoat, or taking his wraps when he calls?
2. Are you ready, or nearly so, when your date calls?
3. Are you considerate about expenses on dates?
4. Do you refrain from giggling too much, chattering too much, or making yourself and your date conspicuous?
5. Do you make it a point to suggest going home at a reasonable time, or do you consider it a sign of sophistication to stay out late?
6. Do you accept a date at once or decline it, not "stalling for time" in the hope someone you like better will ask you?
7. Do you avoid romantic demonstrations in public, even when engaged?
8. Do you tell the boy you had a good time when he thanks you for a date, rather than thanking him?
9. Do you suggest that he call again without being insistent about it?
10. Do you refrain from eating in theaters or on streets? (Ordi-

narily it is not permissible, but in a college town it may be done with discretion.)

11. When you meet a man on the street, do you exchange only a friendly greeting and a few casual remarks, or do you stand and talk to him? (If he wishes to talk to you, he will walk along with you.)

12. Do you know that a hostess rises when someone is being presented to her; a lady never rises when a gentleman is being presented unless the gentleman is elderly or of unusual importance; a young lady always rises when she is being presented to an elderly lady?

13. At a dance do you bestow a graceful nod, a smile and a "How do you do?" as the only necessities in an introduction—and agree that nothing else will do except "How do you do?"

14. If your gloves are soiled, do you remove them before shaking hands? Otherwise, do you leave them on?

15. When at the theater do you refrain from humming or talking while the show is going on, distracting your date and those around you?

16. At a party when you are sitting next to a person whom you do not know, do you introduce yourself?

Questions for College Men and Women

1. At dinner, do you relax until your hostess gives the cue to begin, or do you toy with the silver and twirl your water goblet? Or do you take a drink of water as soon as you sit down and in other ways indicate that you are nervous? (Wait until you get a cue from your hostess before you dive into the salted nuts.)

2. Do you break your bread first into small portions, and then butter each piece separately as you have need of it?

3. At a dinner party, do you follow your hostess's example with the array of forks, knives, and spoons? In case you can't see around the centerpiece, the theory is to work from the outside in.

4. Do you place your butter or steak knife securely across one corner of your plate after use, or do you let half of the knife rest on the tablecloth?

5. When you have finished eating, do you place your knife and fork side by side so that they won't slide when removed, or at all angles on the plate like jack straws?

6. At dinners with maid service, are you aware that things are always passed to you on your left side, or do you twist around and try to grab a roll over your right shoulder?

7. In introducing two persons do you always present men to women with the statement, "Miss Jones, may I present Mr. Mark?" Do you also present younger persons to older ones?

8. Do you always make it a point to know the name of the person

to whom you are introduced even if you must say, "I beg your pardon, I didn't hear your name"? Then do you use the name during the conversation that follows?

9. At a party in a fraternity or boarding house do you consider a guest of the group your own guest and greet him or introduce yourself?

10. Do you use your napkin by unfolding it part way below the table? Do you use it only for drying and cleaning the fingers and lips rather than to protect the clothes? Do you fold it and place it to the left if you will dine at the table again, and crush it slightly and place it to the left otherwise? Do you shield your mouth with your napkin when you remove food from it? Do you use your left thumb and forefinger gracefully, or drop the morsel from the tongue to the funneled palm of the hand?

11. Are you aware that only a discourteous person will address servants in a rude or dictatorial tone, and that a well-bred person always acknowledges service rendered him or her?

12. When someone has made a mistake, do you ignore the error, whether it be in speech or etiquette, and go on talking and eating as if nothing had happened?

Service to the group. Among popular persons are those who make definite contributions to the group to which they belong. They stand out because of their social ingenuity and resourcefulness and other qualities. What are these qualities? The following have been suggested [10].

Ability as a conversationalist—witty and interested in a variety of topics.

Willingness to assume responsibilities—to do the dirty work. Ability to see the needs of the group.

Repertoire of things to do: games, stories, other forms of entertainment.

Ability to handle the business of an organization.

Understanding of the personalities of the members.

Sincere desire to promote good relationship between the members.

Appreciation of the efforts of other members and willingness to applaud them.

Introduction of members of the group to influential outsiders.

Common sense and good practical judgment about group affairs.

Keen awareness of the wishes and needs of the group.

Personal qualities and habits. Most students would improve their personal habits and their appearance in respect to style and

cleanliness if they thought they could. The majority of them have never really analyzed the matter. They realize that they are not attractive but do not know the reason. If they have hit upon the truth they have always excused it with the thought that it is a part of their personality and intrinsic to their make-up. This is rarely the case [11, 12]. If you don't believe it, look at the five or six least attractive individuals in the next class you attend. Do they lack attraction because of any intrinsic quality which can never be changed, or is it some habit of cleanliness, style, facial expression, or posture? Have you ever seen anyone who could not be improved greatly by a better selection of patterns or cut of clothes? On the other hand, look at some of the most interesting and striking persons around you. Are they all beautiful? How many owe their charm to fashion, color combination, pleasing voice and mannerisms?

Furthermore, this improvement can be achieved by the average college student if he regards it as a systematic project to extend over a period of time. If a college student begins on a program of improvement in his freshman year, makes it a pleasant project, regards himself frankly, sees that he is not all that he could be, but that he can improve, and consistently tries to change himself, he will find that as a senior he is a much more interesting person from the superficial standpoint. His style will be neat and becoming. His clothes will show careful selection. He will spend a little more time each day in habits of cleanliness. All this will have been accomplished at little cost. Soap, shoe polish, dye, and electricity for the electric iron are not expensive. Style is not always a matter of price. On any campus one can find students who dress *well* and others who dress *poorly* on the *same budget*.

Suggestions for improving appearance and personal habits.
Make an inventory. Find out in what aspects you fall short. Consider every factor mentioned in the last few pages. Get one of your close friends to help you. Notice those students who are most attractive and those who are least attractive. Compare yourself with both groups. Over a period of several weeks, find out ways in which you can improve your appearance without great cost.

When you have thoroughly analyzed your needs take the second step in your program.

Work out a program to effect the changes you think desirable. If you comb your hair straight back and keep it slicked down when it would be more becoming with a slight wave, encourage any wavy tendencies your hair may have. If you allow your suit to go several months without a pressing and your shoes to become nicked, stay home from the movies four or five times and buy a cheap electric iron and a can of shoe polish with the money you have saved. If your voice is too high or if you have a disturbing mannerism such as snuffling, dabbing at your nose with your hand, or eating audibly, then plan consciously to make the necessary corrections.

Practice the suggested changes daily for months. Don't let a single exception occur until you have practiced your new habits for one 30-day period. For example, if you wish to get rid of a nasal speech mannerism and if you find by slightly changing the manner in which you speak you can rid yourself of this, begin each morning by talking to your roommate in this new fashion. Don't change so rapidly as to startle him, but make the change and practice it consistently each morning, each noon, and each evening. Then begin using your new voice when you walk from one class to another with a friend. Do this three or four times every day for a month. You will become so accustomed to your new habit that it will become a part of you, and others will accept it as such and appreciate the improvement.

Keep a record of each attempt to establish a habit. Keep a chart in your desk at home. Each night jot down the number of successes and the number of failures you have had, or describe very briefly what you have done. This will show you whether you are accomplishing what you planned to do.

Get someone else to cooperate with you. Very often you can get a roommate to change one of his habits at the same time you are changing yours. Then you can criticize and aid one another. You will find that after this habit has been practiced one or two months, or longer, you will use it unconsciously.

After you have done all you can to enhance your appearance and manners, *turn your attention from them.* The well-bred per-

son and the most socially acceptable person is one who uses good manners unconsciously, is habitually polite and courteous and is pleasing in appearance and approach. Consciousness of your own little shortcomings only reminds you of them and impresses them on others. Few attitudes are more destructive of poise than self-consciousness. Appearances always fall in the background when we impress others as a genial, calm, sociable, well-mannered person who is interested in them. Remember there is wide disagreement among persons and among races as to what constitutes physical beauty [13].

FRIENDSHIP

Meaning of acquaintanceship and friendship. Some people do not distinguish between acquaintances and friends. Others insist upon a clear-cut distinction. In common speech such a distinction is not always made between the terms. We use the adjective "friendly" to indicate that the individual is the type of person who makes many acquaintances easily. We call him friendly even though he has few or no deep-rooted friendships. Psychologists have made numerous studies of so-called friendships. Even they, however, have used the word "friends" in a superficial fashion in that they have studied "friendships" in kindergarten and the lower elementary grades in school. Certainly friends of the true type are rarely found this early in life.

No doubt there are some people who have no friends in the more profound meaning of this term. They know many people well enough to call them by their first names, but there is not an intimate relationship or the affection which entails sacrifice and permanent ties. There are many persons, in contrast, who insist that they have many very good, staunch friends. They insist too, that these friendships are not synonymous with acquaintanceships. The friends are persons in whom they would confide, to whom they would turn for help, and to whom they would give their most cherished possessions.

In this discussion we shall distinguish acquaintanceship from friendship on the basis of the *depth* of the relationship. Acquaintances are individuals who are met and known superficially. Friends, on the other hand, are those for whom we have a *deeper affection*.

We know them more *intimately* and the relationship is more *lasting*. When college students are asked how many friends they have, their answers vary. The average for a group at one Midwestern university is seven friends and 261 acquaintances. The acquisition of numerous acquaintances is a condition of popularity.

Patterns of friendships. Friendship can probably best be studied by regarding the relationships that exist between individual pairs of friends. As we discuss the various patterns that are found you will recognize these patterns as existing among persons whom you know.

Similarity of personality. First, there are those persons who are drawn together because of similarity of personality. They have similar interests, similar attitudes, similar motives, wishes, and ideals. They are drawn together because they are alike.

Here are two men who play on the football team, who room together, have classes together, discuss their problems with each other, and often have double dates. They are close friends, they enjoy one another's company. Neither of these men has an allowance from home and both earn or borrow the money for their entire expenses. They are drawn together in part because they can both associate with the richer students and not feel inferior because they are less affluent. Every now and then they disagree. Occasionally one offends the other, but their relationship in the main is rather stable.

Congruence of personality traits. In addition to similarity there is another condition which is just as important. You may find many individuals who are drawn together, not because they are of like temperament or personality but, conversely, because they *differ*. These individuals have personalities that are *congruent*. One satisfies motives for the other. We shall see that this motive-satisfying aspect is extremely important. An example of congruence follows:

Two members of the same sorority are devoted to each other. One is pretty and vivacious and dates frequently. The other is not pretty, is somewhat shy, but is very unselfish and pleasant in disposition. This girl has a considerable amount of money and a car. She feels incomplete without her attractive friend because the friend is instrumental in getting her a number of dates. On the other hand, her car and the clothes she lends her friend add prestige to the other. They invite each other to their homes. Throughout three years of

college they have been inseparable. Each gives to the other what she lacks. The pretty, pleasant, popular girl comes from a family which has practically no resources. The other girl's family can give her everything. The popular girl gets prestige from the money and the name of her less popular friend, whereas she lends some of her popularity to the other.

This type of congruence is found in some semiplatonic *relationships between boys and girls*. Very often a girl needs a boy to take her around even though she has no affection for him. She needs a date upon whom she can depend under all circumstances. The boy, on the other hand, is very fond of the girl and is always willing to take her places in order to be near her. They are very dissimilar. Their tastes differ, but one serves a purpose for the other. Sometimes a boy and a girl will study together. The girl will enjoy being with the boy and will help him with his work, do typing for him, and write papers for him. He may not be very fond of the girl but appreciates what she can accomplish for him.

Possessiveness in friendships. Another pattern is frequently found which sometimes cuts across these two patterns previously described. This may be characterized by the word "possessiveness." Some individuals want friends but they want to possess them, to dominate them. They become jealous if the friend is seen with other persons. Usually these possessive individuals are persons who have few friends. They expect very much from the friends they have acquired, but they also usually give much. They frequently obligate the friend through their many services. The friend begins to feel that he should reciprocate but does not share the feeling of his companion. Sooner or later he begins to feel restricted. This so-called friend demands too much. He begins to feel irritated and the friendship usually ends. There are, however, other individuals who want to be possessed, who want to be directed, and in this event the friendship does not cease. In these friendships the more aggressive of the pair serves a purpose in the life of the less aggressive.

Service in friendship. One other pattern deserves consideration. There are those individuals who become friendly in the main with *persons who serve them*. They are often very genial, popular individuals who rarely demonstrate a spontaneous, sincere interest in

persons of their sex. They have found from previous experience that their popularity has value. Usually when they ask a favor of one who is less popular it is granted. Frequently the associate is unpopular and appreciates the attention that the good-looking, popular friend gives him, even though he must pay for it in service.

Alford B., a sophomore, is well-built, handsome, very genial and alert, he calls most of his acquaintances by their first names, and almost invariably acts as an officer in the groups to which he belongs. Most people seek his friendship. He is never without a companion to go to the movies, to an athletic game, or to walk to and from the library or store.

At no time has he made an effort to cultivate friends. Most of his associates are acquaintances. There are two marked exceptions, however. Both of these individuals are somewhat alike. They are his friends, but the friendliness is largely their contribution. These two friends Alford had met at different times when he roomed in boarding houses in which they lived. He has frequently asked favors of them. They have been flattered by his attention and have granted the favors promptly. He has borrowed money from both of them. Both of them have done some typing *gratis* for him. He has borrowed a suit from one of the boys on frequent occasions. One of these friends serves as his comforting audience whenever Alford is depressed. Also, when Alford feels in need of flattery and undivided attention from someone he goes to one of them.

These two boys are the only ones with whom Alford is at all intimate. Acquaintanceship and friendship come easily to him. He can always have friends, and he can always get people to do things for him. He gives very little in return—merely his presence, a big smile, and a genial manner. He thinks very little of these friends when he is not with them, but they remain loyal to him. He probably has a greater incidental affection for these two boys than he has for the great run of students whom he knows. It is quite likely, however, that he can never be expected to serve them as they have served him.

Basic process in friendship. The most conspicuous process in friendship is the *satisfaction of motives*. Friends are those persons who mutually satisfy each other's motives. Those individuals between whom there is a great friendship satisfy for each other either a larger number or the most cherished of motives. We call another "friend" because we can depend upon him to be loyal to us. We like

to discuss matters with him and to play with him. We have many similar attitudes and habits. His behavior is pleasing to us and our behavior is pleasing to him. Our habits and attitudes are not thwarted in his presence but rather enhanced by our contact with him.

Dissimilarities of personality which fill a needed gap also lead to friendship. This we referred to previously as *congruence*. My friend may be unlike me but I am pleased with this lack of resemblance. He has that which I want or that which I enjoy, and in providing this need or pleasure for me he experiences pleasure. So there is a mutual satisfaction of motives as a result of our dissimilarity [14].

Although similarity of habits, wishes, and interests is an important factor in bringing friends together, a certain type of similarity of motivation may lead to rivalry. Two college students have a similar interest in a girl. This identical motivation may be the cause or factor in breaking up their friendship rather than in cementing it. Similar desires for election as valedictorian of the high school or college class may be disrupting to a friendship. We might tentatively generalize, then, that friendship grows from a similarity of motivation, but this *similarity must not* be of a type which *jeopardizes the satisfaction of the motives* of either of the friends.

Circumstances which promote friendship. What are the specific dominant motives, attitudes, and personality traits or external conditions which tend to bring friends together? This question is very pertinent if we are to discuss means of building friendship and causes for friendlessness. Fortunately, there have been a number of studies on school and playground friendships as early as the pre-school period. Friendships have also been studied in high school and college and we can make certain generalizations from them.

Friendships among children. In the very young child, factors which produce friendship are different from those found in the adolescent and the adult. As children our friends usually are those who live in the *same neighborhood* or are in the same school grade and who are about the *same age*. We choose friends who have developed to about the *same status* that we have [15-19].

Friendships in high school. In the city junior high school, we

begin to see more adult bases for the selection of friends. Children at this age tend to choose friends who have parents of the *same socio-economic* position as theirs. Proximity of homes is not as important a factor at this period as it was earlier in life. Friendships are about equally divided between those made in school and those made in the neighborhood and through home contacts [19-24].

It is at the high school level that social standards and attitudes begin to assume importance in the formation of friendships. Two boys become friendly not only because they play baseball together and have similar outdoor interests, but also because they meet certain *social standards* which are becoming important in their lives. Their friends must meet their standards of presentability and must have attitudes they approve or at least can accept.

Friendships in college. We are most interested here in friendships at the college level. The emphasis on social traits and personal motives found in the high school period reaches its greatest strength here. Whereas at the college period, as at all periods, similarities among friends are more pronounced than dissimilarities, the traits which are similar are more deep-seated [19, 25]. The opinions the friend holds are important. Likes and dislikes are also a major factor. Specifically, college men who are friends are similar in their desire for participation in sports, in possession of determination, and in the habit of church attendance. Both men and women who are friends tend to be alike in ideals, morals, standards, athletic interests, neatness in dress, and in such matters as reading tastes, hobbies, and grades. Physical appearance, such as color of hair, eyes, and skin, does not seem to be as important in friendship as the above traits [26]. This substantiates the importance of *motivation* (desires, interests, and attitudes) rather than physical factors in promoting friendships. In the college period families seem relatively unimportant in influencing friendship [27].

English college men were also found to form friendships on similar bases. Friends of extroverts were characteristically extroverted. The friends of men who were rated as conscientious, persistent, and tactful had the same traits. Concerning the trait of perseverance and single-mindedness, the Englishmen were either almost identical with their friends or quite dissimilar [28]. The latter is probably an example of *congruence*.

At college, although most students make some friends, those who make them most easily tend to be more extroverted, emotionally stable, vivacious, tolerant, generous, and capable in conversation than others [29].

Advantages of friendships. *They satisfy our dominant motives.* How do friends satisfy motives? As striving organisms we seek security, new experiences, affection, mastery of certain jobs, and social recognition. Our friends help us to satisfy these very important motives. They give us recognition and affection. If they have superior prestige they allow us to feel more secure. We can play indoor and athletic games with them and thereby achieve new experiences, adventure, and recreation. They sometimes help us in mastering vocational and avocational skills. In addition to these general motives which are satisfied by association with friends, there are certain specific functions which only friends can fulfill. These we shall discuss separately in detail.

Friends are sources of understanding. Emotions are better enjoyed and directed when shared. In this complex, competitive world we dare not be indiscreet in our confidences, but without friends life lacks its deepest experiences. The friendless man has no one to whom he can turn when he has personal problems or when he is in trouble. During mental depressions or when we are disturbed we crave someone who will understand our difficulties as only one close to us can. Real friends fulfill this function. One's joys are also shared with one's friends and thereby enhanced. A fear becomes less intimidating if it can be discussed with one who really understands our viewpoint and who thinks no less of us for experiencing the fear. Hopes and ambitions fall flatly on the ears of disinterested acquaintances. Friends share them with us. It is only the true friend who can listen to our grief and console us. Our friends then, serve as emotional outlets. We can tell them our troubles freely, and relieve our tensions as they listen sympathetically.

Friends help us develop our personality. The release of tension which is felt when we tell of our difficulties we referred to as "catharsis." Talking over our difficulties not only leads to emotional calm but it also aids us to organize our thinking. Furthermore, the friend leads us to be franker in our self-estimate. He

does not flatter us. He corrects our errors in thinking. Thus our problem seems more tangible and more easily attacked. Several solutions present themselves for a problem which previously had seemed insolvable since it is necessary to justify ourselves to our friends.

Friends, then, give us advice. We can try our new ideas on them. We can present our dilemmas to them. They will judge them frankly and yet mutual regard will remain. It is through friends that we can discover ourselves and redirect our behavior.

Friends discharge functions which we cannot legitimately perform for ourselves. There are many things which a man cannot do for himself. He cannot recite his own virtues or recommend himself to others. He cannot look frankly at himself and describe his own faults. As Bacon wrote in his essay on friendship, "A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms; whereas a friend may speak as the case requires, and not as it sorteth with the person." Each of us at times needs someone who will accept him on faith, who will give him the unswerving loyalty that only a friend will give, who will plead for him when he is in a position in which he must be silent. To persons who have met with trouble, one of the most gratifying aspects of life has been the realization that in time of need someone else thought enough of them to jeopardize his own reputation for them.

Friends give us skill in dealing with people. Particularly during college, when the average student is learning how to get along with others, does he find contact with people important. The more intimate his contacts the more he can learn about people. We know our friends better than we know others. We are able to see the effects of our personality on them, and through this we learn more about others. Friends allow us to see ourselves objectively. To have a friend as roommate helps us to become socialized. Friends may influence our taste in dress, grooming, or perhaps in reading. They may do this either by precept or by example. They may act as mirrors for us. Grievances that are later mended give us experience in handling delicate situations. It is largely through acquaintances and especially through friends that we learn enough of the necessary social skills that are so important in later life.

These skills act as a basis for leadership, social proficiency, and other important social relationships.

Friends are a source of affection. The most important function of friendship is that it is a source of wholesome affection. There are all types of affection: that which we feel for our parents, the affection reserved for the one we love and later marry, and the affection we have for our friends. In all of the above-described functions which the friend fulfills, appreciation and friendly affection are the result. As we tell our difficulties to an understanding friend there is a feeling of affection for him. Our affection deepens as he gives us advice, points out our errors, and respects our frankness. Our daily contacts with him, even though there be some unpleasantnesses, make him dearer to us.

Mutual affection is one of life's finest experiences. It is probably only second to love in the emotions that are valued by mankind [30].

Friendlessness. What are the causes for friendlessness? Why are some individuals devoid of real friendship? In conferring with college students a number of reasons for lack of friends can be observed. Below are some of the patterns.

A student has grown up in a *family* that is not socially inclined. His parents have held themselves aloof from neighbors and associates. For some reason they have not been the kind to build friendships.

Another student is *egocentric*. Early in life he was given the center of the stage. He received so much attention as a child that now in adulthood he demands it. He resents any person who receives the attention he believes should be given him. As a result he has built many dislikes and few friendships.

A third individual is friendless because early experiences in his life have taught him to *enjoy being alone*. He grew up on a farm where he saw few people. When he first came in contact with others he experienced difficulty in getting along with them. This failure to become social has caused him to turn to solitary tasks and amusements in which he satisfies most of his motives and finds his greatest pleasure.

Another person does not acquire friends because he refuses to become close to others. He is afraid others will find out too much about

him. He does not want *others to know his inner life*. He holds others at a distance. He does not become intimate with them. He is somewhat stiff and formal in their presence. He is not "one of the gang." He is sensitive to their real or imagined gibes. He does not banter with them.

Here is a student who feels she is not wanted in the group. It is true she is *different*. She dresses peculiarly. She spends many hours alone. Her ideas differ from those of many persons. She is bright but she has never become socialized. She feels inferior in social groups although she knows that she is superior otherwise. She knows that she is not popular, that she is not sought, but she does not know the reason. She has never made an attempt to get acquainted with others. Since she is not the typical girl they make no efforts to know her. Therefore she remains friendless.

Finally there is the student who was *teased* and persecuted *in childhood*. He has a misanthropic attitude. He expects other people to be antagonistic. He hates others. He has a warped attitude toward people in general. He is afraid of them. He thinks they dislike him and he feels that he is not wanted by groups.

These are a few of the many combinations of events and attitudes which may occur to develop friendless individuals. The question arises, "What can such an individual do to remedy this situation?" To this we shall turn our attention.

Suggestions for acquiring friends. *Seek others of similar desirable traits.* Friendship is based largely on congeniality and similarity of motivation. Find others who are motivated like yourself. It may be that you can build a deeper friendship with those who have problems similar to those which you experience. Seek persons with similar ideals, similar life goals, and similar attitudes.

The trait of sincerity is important in building friendship. Acquaintanceship and friendship differ principally in the expression of this trait. A friend is loyal, sincere, frank, and affectionate. An acquaintance is casual and superficial in his relationship. Can you be sincere and loyal to potential friends?

Seek others whom you can serve and who will satisfy your motives. Congruence explains many friendships. Many friendships develop because the individuals can mutually satisfy the motives

of each other. One has what the other lacks. You must take the first step. You must earn affection by your attitude.

Eliminate highly undesirable personality traits. Review the discussion of popularity. Read with special attention the list of specific factors which make for lack of popularity. Are you guilty of some of these social offenses? Do your habits irritate many people? Are your traits so irritating that you are unable to find one or two persons with whom you can build a deep friendship? Search yourself for these negative qualities that can and should be removed.

Don't be satisfied with merely a single friend. Your affection may become so strong that it can never be reciprocated and instead may develop into an undesirable relationship. Every person should have two or three friends at least.

SOCIAL GROUPS AND EXTRACURRICULAR ACTIVITY

Finding or organizing a congenial group. Being out of the group. It is not unusual for a student to believe that he is out of the group. He is "among them, but not of them." He may react to this inner discovery in a number of ways. He may refuse to admit the fact and plunge into athletics, school work, or a solitary hobby. He may discuss the matter with an associate and learn to his surprise that at least in one student's opinion there is no reason for his lack of popularity. With the confidence gained from this sort of experience, he may seek friends and eventually find himself in some group.

Another student may be convinced that he does not fit in well with any group. His frequent attempts to become a member of a clique or a club may all have been unpleasant. What can this student do?

He must first learn why he is on the outside. He must ascertain which of his personal characteristics irritate others. He should also discover what social habits he lacks. Once he has made a thorough analysis with the help of others, and has discovered the cause of his unpopularity, he must build new habits to overcome it. We have discussed this analysis and readjustment in Chapters II and III.

There are some cases in which the individual knows the reason for his exclusion from groups. He is convinced that the social ostracism is the result of traits that he does not care to change. He feels

that members of the group from which he has been excluded have traits unlike his. Further, he may think of these traits with distaste.

Case of a student who felt out of the group.

Ivan Q. attends a small, exclusive college. Most of his fellow students have a considerable amount of money, have been "spoiled," care relatively little about the arts, and are quite superficial in interests and attitudes. It is well known that the popular student at the institution avoids the acquisition of knowledge, spends his time in light chatter, bridge, drinking, or shallow activities with girls. Ivan, although he enjoys these attitudes to a certain extent, is accustomed to be with boys of a different kind. The group with which he grew up had been educated in the appreciation of cultural pursuits and had been serious in their attitude toward school subjects. Their relationships with girls had been in the nature of wholesome house parties, group reading, and dramatics. He feels that the typical member of his college group is now at the stage he passed three or four years earlier and he sees no reason for regressing to their interests.

He discussed the matter with his adviser, who pointed out to him that he had overlooked many students in the college who are similar to him in interests and attitudes. Several of these students are among the few boys who are working their way through the college. The others are unpopular because they possess none of the social skills the typical student at the institution emphasizes. The instructor suggested that Ivan make the acquaintance of these students to see if they might be congenial and then form his friendships among them. It was pointed out that he could assume a role of leadership in this group, make a contribution to it, and gain companionship and recreation. He need not spend all his time with this group. Rather, he should divide his time between them and some of the other students.

Suggestions for seeking a congenial group. This advice may be followed by those who find themselves uncongenial with the students who are most conspicuous in their college. They would do well to look about in the student body for *persons like themselves*. They will find many potential friends and companions whom they have overlooked merely because they are not in the limelight. Almost invariably, when a student finds himself at odds with what he thinks is "the whole campus," an adviser can show him that there are others who feel very much as he does.

Students who find social groups too superficial could well use

this suggestion. They might build a new group around some *new activity or purpose*. Purposeful and meaningful groups are increasing rapidly in colleges. There are many hobby clubs, subject-matter clubs, and clubs built around indoor athletic skills. Examples are found in departmental clubs, such as chemistry, education, journalism, music, forestry, and home economics clubs. Special interest clubs include fencing, aviation, child care, scouting, and band. Eating, living, racial, political, and hobby groups are also found [31]. These are recommended particularly for students who feel self-conscious in the groups that depend on social intercourse for their reason. He will find that as he places his attention on the activities which the group espouses he will become less self-conscious. In a group of this type he can grow in intellect and in skills. Social adroitness will be a by-product. The interest of a group like this does not wane with time. There is a substantial purpose which holds the members together. They are adult in character.

One reason why the importance of fraternities and social clubs wanes when their members leave college is because the purposes of these organizations are so shallow. Professional and avocational groups take their place. A good number of the fraternity men whose loyalty was the staunchest during their years in college feel that this allegiance was an adolescent fervor. They enjoy its recollection at the occasional reunions but in maturity it appears like an outgrown stage of development.

A professional or interest group of the type described above is exclusive but this exclusiveness is based upon *merit or interests*; it is not a supercilious exclusiveness. The members need not worry lest they cause outsiders to be unhappy. There is no need for fear of being inferior in such a group. The club has its avowed purpose: growth in some area of experience.

Persons can profit most by membership in groups typical of their age. Students who find that they are emotionally immature can profit best by some companionship with a group typical of their age. These students are not greatly interested in the opposite sex, have difficulty assuming a superior or inferior position without emotion, do not play well, take trivial matters too seriously, and are highly self-conscious. It is often well for them to begin asso-

ciating with others not too far superior in social skills so that the contrast will not be too great. Sometimes, however, they can find congenial "big men on the campus" with whom they can exchange social favors to their mutual satisfaction.

Athletics in social adjustment. *The amateur athlete is often superior in sociality.* It has been observed that amateur athletes, on the whole, are more capable socially than the average student. They attain positions of leadership. They "get around" more than the average student. There is evidence to indicate that participation in athletics makes a contribution to social development. Let us examine the effect of athletics on personality.

Value of play. Play has always been regarded by theorists to be a great *socializer*. It brings persons together under pleasant circumstances. It is cooperative. It is a source of facility in handling people. In addition, it is recreative and relaxing. It allows the player to assume social responsibilities with a less tense and a more pleasant attitude. It broadens his interests. It gives him additional goals and keeps him from being single-tracked.

In athletic and other games, individuals must cooperate with or pleasantly oppose one another. The players fuse purposes; they become absorbed in a common pleasure. They lose self-consciousness, social tensions, and inhibitions.

Social relationships can be practiced in play without fear of great penalties for the errors we make. In life, the penalties are heavy and inescapable. Winning and losing are events that occur several times in a play period. They are all taken with the game. The game is the main interest, not winning it or losing it. No doubt people differ in the extent to which they carry over this wholesome attitude into the serious, work-a-day world, but certainly all of it is not entirely lost when the person leaves the game [32, 33].

There are several lines of evidence to show that those who have grown up with limited play and companions are less *well adjusted* than if they had experienced a normal play life [34-36]. All of us have noticed the difference in carriage, mannerisms, and attitudes of the student who has been one of the group most of his life and the student who has been "out of it." The former contributes his opinions surely and without embarrassment; the latter offers his

hesitantly and self-consciously. The former expects to be accepted, expects his opinions to carry weight, and they do. The matter of getting along with people is nothing new to him. The latter is dubious of his reception in a group and advances his opinions with little hope of their acceptance.

Play has been described as *integrating*. We are completely absorbed in the game when we play it well. Every sense organ and muscle acts toward the single end. Integration is a desirable goal. The more often we can display integrated behavior in everyday life, the more unified and consistent we are and the better we handle our problems.

Play is also a *means of satisfying motives* that cannot be satisfied elsewhere. Children play house or school and in the process act as their parents and teachers will not allow them to act in the livingroom or schoolroom. They enjoy the thrills of the gangster or G-man even though they would be punished severely if they should pilfer at the neighborhood store. Similarly, the adult removes inhibitions as well as clothes when he goes for a swim. Dancing is a sublimation of certain human motives. Games like "Monopoly" and bridge enable the players to compensate for a humdrum existence in the office, factory, or salesroom. Much adult play takes the player back to the memories of childhood or adolescent freedom.

There are numerous studies to show that delinquency is reduced when the older child is engaged in supervised play [37-40]. This seems true for the college period. The athlete has reason to keep himself *physically and morally fit*. His extra time is consumed by a pleasant activity and he has little time for the dissipation in which some of his nonathletic friends indulge. In addition, he is in the limelight. His reputation must be clear because gossip which concerns him has extra news value.

Athletics as a means for the satisfaction of strong motives. Consider the motives that are satisfied by athletics: social recognition, mastery of respected skills, social contact, a secure position in the group, affection of fellow students, and adventure. Participation in athletics, then, as a form of play, furnishes the student with a means for the satisfaction of motives which are usually not satisfied in other ways. Athletics is an indirect, pleasant method of satisfying motives.

Athletics can aid to make a wholesome individual. It helps build social habits which may be carried into more serious endeavors. It gives confidence in contacts with other students. It is integrating. It is a means for the release of tensions, for the extension of interests. In the case of the male it makes him feel more masculine; and this is an important attribute.

To be sure, not all students who are active in athletics achieve these results. All of us can give cases of athletes who are not good sports or who are confident during the game and diffident in social affairs. Play is only one influence in the development of a complex personality. Some writers make more claims for athletics than are given above. Traits such as courage, determination, decisiveness, enthusiasm, loyalty, self-initiative, perseverance, self-reliance, self-control, aggressiveness, and ambition are among them [32]. Surely most of these are elicited by many athletic games. No doubt once they are developed they operate in other similar situations. We cannot say that athletics alone can establish all the above consistent traits until there is experimental evidence to substantiate the claim.

Other extracurricular activities in social adjustment. Many of the advantages of athletics hold for other extracurricular activities. Since they are a form of play, they integrate and satisfy motives many of which would not otherwise be satisfied. They, too, release tension, enhance the reputation of the individual and give him experience in dealing with his fellow students.

Many educators have written on the value of extracurricular activities. Below are lists of advantages and the number of writers that emphasize each [41].

Socialization	23	Cooperation	19
Leadership	22	Citizenship	16
Discipline and school spirit.....	21	Recreation and esthetic participation	15

Students gave the following as the most important results of participation in extracurricular activities. The numbers indicate frequency in which they were mentioned [42].

Social conduct	62	Ease in manner	24
Ability to meet others.....	52	Poise	21
Friendliness	26		

Directors of extracurricular activities in college mention that their aims are similar to the advantages listed above. They also stress the happiness, joy, and zest that arise from these activities, the self-confidence they produce, the feeling that the student has "a place in the sun," and the opportunity students have *to lose themselves in causes outside themselves* [31]. There is evidence that those students who engage in such activities in college carry this activity into life after college [32, 43].

Dramatics. The desire to appear to advantage before groups of people and the desire for social recognition and approval are tendencies found at adolescence. The stage satisfies these in a wholesome manner. If one has ever been charged with being an "exhibitionist" one should try dramatics as a harmless means of expressing the urge for attention. Most of us have a desire to dramatize ourselves. Instead of indulging in affections and strutting, express this through the socially approved avenue of dramatics. Many of the motives mentioned in connection with athletics are also satisfied by dramatics.

In addition to the prestige which grows from ability to command the attention of an audience, dramatics may build habits. When one participates in a play, he lives a role which he has not experienced in real life. The timid individual finds himself in an ascendant role and enjoys the experience. The loud, aggressive individual is told by his friends that if he were really the quiet, mild type of person he played in the dramatic production, he would be more popular.

Dramatics should give the participant *perspective* of himself and his role in society. It should *suggest new habits* in new roles and allow him to practice these roles. He may learn the value of grooming, posture, facial expressions, and attitudes. If he can gradually add to or subtract from his own characteristic actions without self-consciousness, this will be a valuable accomplishment.

The following were mentioned as aims by dramatics sponsors in American colleges [31]: appreciation of plays, development of avocational interest, poise, self-confidence and cooperation, a means of self-expression, fellowship, leadership, initiative, and responsibility.

Forensics. Forensic activities are similar to dramatics except that they probably are not as extensive in their contribution. There is a great premium upon ability as a public speaker. People gain confidence and a feeling of ascendancy when they are able to sway an audience or handle a group. Debate gives direct practice in this skill that is worth so much in modern society. There is, in addition, the *research* experience that the average debater gains. He is given an opportunity to enhance his knowledge on numerous topics that he would not otherwise have.

Student journalism. The student who writes for the school paper or magazine usually puts forth effort far in excess of that which he displays in his English classes. He feels that he is doing something real. It is a lifelike situation. It gives him direct practice in the organization and expression of his ideas in writing. It extends his interest in current affairs and gives him prestige and association with other students.

Student offices. Students who hold offices in college organizations gain executive experience. All of the functions that are performed by the business and professional leader he must carry out in a more limited field. As treasurer, he plans or meets a budget. As secretary, he organizes the agenda of the association. He carries on correspondence and sometimes assumes the aggressive in making social contacts. As president he assumes responsibility for the successful operation of the organization for a period of time. He secures the cooperation of the members. He appoints committees. He handles resignations and acquires an impersonal attitude toward them. He becomes able to see his policies criticized and to deal with opposition. He acquires ability to manipulate people and win them to his point of view when necessary. He is prepared to meet deep disappointment occasionally when a plan or policy he has fostered fails.

There is no doubt that the college student is greatly matured by these experiences. The man who has handled these offices in college should be able to move more smoothly into the responsibilities that are presented to him in the business and professional world.

Membership in a fraternity, sorority or social club. Membership in high school or college fraternities, sororities and social clubs

is widely regarded as a badge of popularity. It is also looked upon by some as a means for the attainment of social poise.

"Is membership in a fraternity* worth while?" is the question that faces many students. The fraternity man may need to justify the institution when its value is questioned or charges are brought against it. The student who remains unaffiliated with such a group throughout his college years may also need to clarify his reasons and attitudes. So let us consider very briefly the pros and cons of membership in a fraternity [31, 44-47]. It must be remembered in reading over the lists of advantages and disadvantages that fraternities differ greatly in every aspect. Some factors, both positive and negative, are not present in all fraternities. The best fraternities are those which offer to their members most of the advantages listed below and few or none of the disadvantages. Conversely, the worst fraternities, those which are considered a menace to the typical campus, are those which offer to their members most of the disadvantages and none of the advantages. Not only do individual fraternities differ, but the roles of fraternities as a group differ in their influence on different campuses. Fraternities are too often regarded as a homogeneous group of institutions. Anyone who has had much contact with them realizes the fallacy of this belief.

Advantages of a fraternity. Ideally the fraternity has these advantages:

1. Each chapter consists of a group of congenial students who live together in companionship.
2. It represents a national organization which provides individual chapters with prestige, support, and a bond which includes men from all parts of the country.
3. It provides practice within its unit in student self-government.
4. It develops group loyalty.
5. It encourages its members to enter into extracurricular activities and through its support assures greater success in them.
6. It gives opportunity to develop firm friendships.
7. It makes individuals socially conscious in that they must consider the reputation of the group in their individual public behavior. Individual behavior of a "shady" nature, such as snitching, double-dealing, and disrespect for school, is taboo.

* Throughout this discussion the term "fraternity" will refer to fraternities, sororities, and similar social clubs.

8. A spirit of competition and rivalry for grades and awards is fostered between different groups and different classes.
9. The fraternity affords the security and well-being that grows from brotherhood.
10. It develops opportunities for leadership and self-reliance in group activities.
11. The group frowns on individual bragging and encourages co-operative ventures.
12. It develops cooperation through group living and therefore prepares students for the larger society.
13. Manners, etiquette, and personal grooming are developed.
14. It bestows its own prestige upon individual members.
15. Supervision of study habits and periodic checks on scholastic progress insure greater success in college.
16. It provides a comfortable home which gives the student a substantial, balanced diet and a place to which he may bring his friends and cultivate a high type of social life.
17. It encourages better relationships with the faculty in that as a group the students are better able to extend them courtesies.
18. Members of the fraternity have the advantage of the guidance of the mature business and professional men who make up the alumni.
19. The fraternity carries on the tradition of the school and encourages school spirit. It gives continuity to the nonacademic side of school life; this keeps the alumni interested in the institution.
20. The fraternity supports movements the authorities inaugurate.
21. It facilitates administrative supervision of students.
22. The desire to belong to some group is deep-rooted in American life. The established and regulated fraternity answers this need.
23. Fraternity members enjoy a more colorful existence because of the social functions they sponsor.
24. Social contacts made in the fraternity may lead to later business and social contacts.
25. Freshmen receive some of their best campus orientation through fraternity organization.
26. Fraternity men have responsibilities. They must make decisions and take part in making the organization live. They must appear mature. The "sob sister" is severely reprimanded.
27. Group discipline is operative in the fraternity; this teaches compliance to social standards.
28. It emphasizes conformity for the good of the group, rather than individual free play, which may harm the interests of society.
29. The fraternity gives the student social education and takes up its influence where the classroom stops.

30. The pledge is taught to take orders. Later, as an "older man" he may learn to give them.

31. For many a student, fraternity membership is a social necessity. His friends and associates are members and the force of the group opinion is too strong to ignore.

It cannot be too forcefully emphasized that the advantages listed above occur only in the *ideal* situation. It is within the experience of many educators to find fraternities which continue to exist although they offer few of these advantages and then only in very slight degree.

If you are a member of a fraternity or are considering becoming one, measure the fraternity of your choice by this ideal fraternity. As a member you can be instrumental in raising the standards of your fraternity so that it will fulfill these functions.

Disadvantages of a fraternity. Many criticisms have been directed against the fraternity system. They are summarized below.

1. During periods of financial strain many fraternities "sell the house bill" rather than select congenial members for the organization. They therefore are forced to get numbers of pledges. Consequently they practically beg rushees to join.

2. The fraternity is costly. In addition to the initiation fee and cost of pins, the scale of expenditure for clothes, amusement, and board is higher than it is other places on the campus. The fraternity man and his parents usually do not realize at his initiation how many special assessments will arise, how many requests for additional clothes will be necessary, and how many special trips will occur. Too much of this cost is necessitated not by the needs of the local chapter but to support costly national offices. The individual member often contributes heavily to large administrative salaries, rental of impressive offices, and extravagant travel budgets.

3. The fraternity falls short in that it builds a social group rather than individuals who stand on their own convictions. The member is indoctrinated with snobbish prejudices, taught to vote in groups and to conform to traditions and attitudes of the group, regardless of his own convictions and attitudes.

4. Fraternities constitute pressure groups and tend to make the campus government undemocratic. Independents are unable to formulate and give united expression to their views, so that fraternity opinion usually becomes campus law.

5. Fraternity organizations tend to become a pernicious influence on the campus if they condone clandestinely such undesirable practices as cribbing, accumulation of past examinations by misappro-

priating copies, sex irregularities, and excessive use of alcohol in the chapter house or elsewhere. Unless these groups have high-minded leaders who can forcefully maintain high ideals for the organization a tendency toward low standards is almost inevitable. Fraternity members acquire the reputation of the group. If the group has a bad name the boy acquires it when he joins.

6. Interfraternity rivalry becomes bitter as the result of conflicts over pledges.

7. Fraternity members appear to feel superior, whether they actually do or not. This snobbery causes unhappiness for some unaffiliated students, and divides the student body into factions with all the evils attendant on the "have" and "have-not" attitudes.

8. A group of this type does little to stimulate interest in the cultural aspects of life. Conversation of the members usually involves commonplace and inconsequential topics. One does not usually find the better magazines on fraternity reading tables, nor symphonic music in their record libraries.

9. Many fraternities operate under dire financial stress. In their attempts to compete with other chapters in housing, furnishings, and appointments, debts are incurred and the alumni are always kept in mind with an eye for donations when these obligations become too pressing.

10. Rushing sometimes results in exorbitant expenditures by a house.

11. Although fraternities may seem sacred to the average undergraduate out of all proportion to realities, the alumni are soon disillusioned and are chagrined to find how paltry are some of the things they revered.

12. Group organization gives a fraternity power which is wielded selfishly rather than for the advantage of the university. Frequently, fraternity loyalty is greater than loyalty to the college. It is not a fact that fraternities always support faculty action.

13. The standards in a fraternity house favor the expenditure of money for luxuries. This gives the wealthier student greater advantage in the group and encourages snobbery.

14. The fraternity frequently regulates whom their men shall date by discouraging or forbidding selection of dates from certain groups.

15. The fraternity encourages false standards. It brings pressure to bear on the student to appear to be what he is not and to have what he has not.

16. The true self of the fraternity man becomes provincial and prejudiced and the superficial self polished and decorative.

17. Social qualities which may be a veneer, rather than real personal characteristics, are too frequently the basis for an invitation into a fraternity. During rush season fraternity members ignore the pros-

pactive member's profound interests and attitudes but try to determine whether he "rates" in superficial matters.

18. The fraternity is undemocratic in that it limits the range of social contact. Persons of similar social standards are selected for membership and become more uniform by the molding process that takes place. They are predominantly well-to-do and urban. With time, they become intolerant of persons who do not fit their pattern. The member does not get valuable experience in dealing with the wide range of persons he will meet as a business or professional man.

19. Fraternity members do not seek a stimulating and liberal intellectual life but an easy-going, sociable one. This encourages members to select persons similar in personality in order to prevent embarrassment, arguments, and disagreeable situations.

Again, the member of a fraternity, either active or prospective, should subject his organization to a rigid examination in regard to the disadvantages listed above. As an individual you may feel ineffectual to change existing conditions, but remember that the group is made up of individuals and your well-organized proposals can be acted upon by the other individuals in the group.

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CHAPTER X

SOCIAL PROFICIENCY AND LEADERSHIP

SOCIAL PROFICIENCY

Malcolm, a student in a professional college, reported that his roommate had asked their dean for permission to enter a course in another college on the campus which he felt was relevant to his profession. The dean refused. Further requests merely irritated him until he told the student vehemently that the matter was a closed issue.

Cognizant of his roommate's difficulty, Malcolm wrote to several prominent members of the profession his roommate planned to enter, to ask their opinion of the value of the course in question. He included several arguments for electing the course. Then he approached the dean in this manner: "Dean ——, I have been conferring with these prominent professional men regarding the importance of the material taught in the course in ——. I was reluctant to bother you with this matter until I knew it was reasonable. After receiving these letters I felt confident that you would concur with them in this progressive view and was sorry I had not consulted you in the first place." The dean said he would take the matter up with the faculty. Malcolm replied, "I knew you would respond positively to this matter, Dean ——. I don't want to impose on your time, so if you will give me the date at which your decision will be available, I shall not return until then."

The consequence was that in a week the student was notified that he might elect the course. Malcolm is socially proficient.

Meaning of social proficiency. Social proficiency refers to one kind of *control of the behavior of others*. It is a subtle control. It involves presenting others with stimuli which cause them to respond voluntarily and pleasantly in the fashion desired by the proficient.

Social proficiency as a legitimate problem today. In this age of salesmanship one begins to doubt the old adage, "Build the best mouse trap that has ever been constructed and, even if you should hide yourself in the woods, the world will beat a path to your door." It appears that if one does build the best mouse trap and

expects to sell it at a profit one must let at least a part of the world know that the rodent catcher has been constructed. Further, the designer would do well to put forth in the most interesting fashion all the evidence he can gather to show that his trap is the best that has been built.

We are living in an era in which all commodities, including human service, are offered to the public wrapped heavily in verbiage. Sometimes when we penetrate these wrappings we find that they have functioned mainly as a cover to hide the short-comings of the commodity. In some fields, however, even those who offer commodities of high value must blow their horns loudly, otherwise they will never be heard over the din made by their less reputable competitors. At the time when this book is being written it appears that those nations which are best able to control what their constituents hear, and by this control to feed them highly colored untruths, profit most in terms of worldly symbols of greatness, such as power and territory.

This state of affairs sometimes is a problem to the able, serious student who lacks outstanding charm or social front. He wonders if his talents will be lost because he has not developed along with them a pleasing personal manner or a convincing line of chatter. Moreover, the conscientiously religious individual sometimes raises the question as to the compatibility of the doctrine of "Do unto others as you would have them do unto you," and the practice of "Deceive the other fellow, but do it cleverly." The modest, sincere, nonaggressive person is similarly reluctant to practice self-praise. A number of questions arise today in the advertising of one's own talents as well as one's handicraft.

It is with some justice that these questions might be asked: Is there a legitimate case for social proficiency? Is social proficiency ever harmful to others?

Social proficiency is an aspect of present-day culture. It utilizes conventionality. We are living under conditions in which not only are we governed by certain physical laws but also subjected to numerous strong social forces. These forces produce group behavior known as customs, fads, and fashions. We must respect them if it is our object to lead others. The proficient not only respects these

customs but studies them and uses his knowledge of them to phrase the proposition he presents to his audience. The man who ignores these customs and fashions and the generalized ways in which the group behaves fails to reach its members and its leaders.

To be more specific, a college graduate who seeks a position in the office of a stockbroker would be considered at least peculiar if not definitely abnormal if he entered the office of the broker with an arrogant manner and wearing a collegiate sweater, an open-collared shirt, and campus slacks. He may have more knowledge about stocks and bonds than anyone else of his age. It is doubtful, however, that the broker will bother to penetrate the undesirable exterior to learn the applicant's true nature. It behooves this individual to respect the conventions of brokers if he intends to affiliate with them.

Necessity of publicity. It seems, in this day of propaganda and widespread use of social strategy, that individuals of merit might well add to their assets the art of presenting their talents in a way that the public has learned to expect. Legitimate social proficiency is a necessity in contemporary commerce. No one with scruples would advocate the type of social strategy which substitutes extravagant statements for meritorious goods. However, in the present world of trading and cooperation, the skillful presentation of one's services is a part of the total trading process. Let us discuss proficiency in presenting oneself.

Importance of impressive personal presentation. Everything that has been said about commodities applies also to personality. Some individuals learn to make the best use of their talents. They present their skills to the public in the most pleasing fashion and under the most enhancing circumstances. Others ignore the public and suffer as a result. If we lived in a purely objective world in which commodities and persons were evaluated in terms of carefully determined merit, much that has been said above would not hold. But we live in a human world in which emotions very often dominate intellect, particularly in decisive moments. Salesmen learn to go further than the mere presentation of a favorable appearance. They substitute "apple polishing" for legitimate arguments in favor of the purchase of the commodity they offer.

Basis of principles of social proficiency. Unfortunately there have been few laboratory experiments concerned with the problems of social proficiency. It is true that all of the facts which grow out of psychological studies of suggestion and motivation are basic to principles for dealing with others. The application of these principles to a complex situation has not been tested under systematic conditions. What is known about the principles of social proficiency grew from knowledge of the behavior of individuals in the everyday social world. These principles are therefore subject to the errors of material gathered in this fashion.

Social proficiency develops from experience. Social proficiency is an acquired art just like public speaking and swimming. It involves the control of one's muscles (facial muscles and vocal cords in this case) and is only learned in the situation in which it is used. As in the case of public speaking and swimming, rules are valuable, particularly when one attempts to put them into practice in the actual situation. Knowledge of rules alone, however, does not help one. It is not what one says, but the manner in which one conveys it, that is often more important. The suggestions which follow cannot be used mechanically. It is as important to know when to use them as to know how to use them. Some persons, like Huey P. Long, Adolf Hitler, William Jennings Bryan, and James A. Farley discover these principles in action. These principles can, however, be learned by reading them and gradually trying them out. The trial-and-error aspect of social proficiency is no doubt the most important under any circumstances.

In dealing with other people, one's own emotions are involved; one has to control one's facial expression, posture, and movement of many body muscles. This can be learned only by going through the experience, making errors, eliminating the responses which are not effective, and fixating those which are. The essence of this process was discussed in Chapter III.

The essence of social proficiency. When we are socially proficient we motivate the other person. We guide his behavior in a pleasant or acceptable manner. The tactician tries to *achieve popularity* and then *guide the behavior* of others through his prestige.

He is careful to build up his own personal prestige because he knows that social human beings have been educated both directly and indirectly to revere personal prestige. After he has demonstrated his prestige to those whom he wishes to lead, he *associates them with himself* in some way, and allows them to enjoy his prestige. The proficient considers very carefully the self-esteem, the feelings, the attitudes, the established habits, and the wishes of those whose behavior he is trying to influence.

The methods by which the proficient guides the behavior of others are: (1) acknowledgment of the personal worth of the other individual; (2) indirect or inoffensive presentation of his ideas; (3) effective removal of objectionable situations. We shall consider each of these three groups of methods with examples.

Personal prestige.

Mrs. Franklin D. Roosevelt's immense prestige has issued as much from her abilities as a speaker and writer as from her background, wealth, and position as First Lady of the Land. Among her gifts she has a talent for meeting people of every walk of life on their own levels and as she shares an experience with each one, he feels he has shared in her prestige.

Personal prestige is the influence or respect which certain attributes give to an individual. These attributes may be previous success, position, personal charm, power, appearance, or the like.

A compliment will seem a gracious gesture when given by the person who possesses prestige, but may be regarded as fawning flattery from another. The student president is not impressed by a flattering allusion to his political success on the part of a characterless, unkempt student. He is pleased, however, when a well-dressed, popular student with dignity of address, good command of language, and a clear-cut comprehension of his own personal principles compliments him on his success.

How does one gather prestige to oneself? He reviews all of his assets, integrates his personality, makes himself a forceful but "natural" personality. By this means he lends weight to any recognition he may give the other person. Prestige is enhanced by friends, prominent and interesting relatives, past achievements, and similar factors. Latent possibilities are developed. He grooms to bring out

his best physical features and assumes the attitudes which will elicit his most pleasing expressions and behavior. He works to develop any latent abilities he may have whether they be in athletics, in hobbies, or the arts.

To be sure, if these assets are flaunted so that his associates will feel inferior by contrast, social relationships will be jeopardized rather than enhanced. If he bluffs he may appear transparent. He will usually, sooner or later, be detected in his deceit. Instead of forcing the recognition of his assets upon others the proficient will be conscious of them in the background. He will realize their latent power, recognize them as indications of his ability and forcefulness. This confidence will allow him to make a contribution in any social group with which he may be affiliated.

Acknowledgment of the personal worth of individuals. The first step toward smooth social relationships is recognition of the value of the other individual. Habits of good manners and of appreciation of others are automatic with the person who has a genuine interest in and appreciation of his fellow men. To be most effective this appreciation of others must come from one with *prestige*. The proficient avails himself of all the prestige he possesses and integrates it in order that his appreciative recognition of others will seem important to them.

A case which emphasizes gracious recognition of another.

Suppose you attended a banquet recently. You were seated, let us say, beside the wife of a faculty member who has attained widespread recognition in his field. On your other side was seated a young authoress of no mean ability.

The young authoress spoke only when spoken to and obviously felt that she should have been seated beside a more important person than you. Her long silences were spent in gazing across the room of tables toward some of her big-wig acquaintances. Your occasional remarks elicited slight response from her and this was given with condescension.

On the other hand, the wife of the faculty member introduced herself, repeated your name as you mentioned it, asked if you are related to another Jones whom she knows. You found yourself telling her the name of your home town. She spoke of persons she knows there. Before long you found that she had "brought you out" without your

realizing it, had learned your interests, your previous successes, your plans. Further, she had interpreted everything you told her in the most complimentary fashion. When you told her your plan to go into medicine as a vocation and that you had thought of practicing in rural areas she spent some time talking of the need there. She remarked how much she admires a person who gives up the chances of a more lucrative practice in order to serve a greater need. All of this was said with a genuineness that was completely convincing. She commented upon your manner of conversing with people as being an asset for medicine.

When you mentioned your home town instead of saying, "Oh!" she recalled that two of the most interesting old homes she had ever seen are there. She also added a few items of state history that are associated with your town. There are many adverse matters she might have mentioned. As you yourself know, your town is very small, somewhat backward, and has more than its quota of people who make a poor social impression.

You were greatly impressed with her *interest* in you, her *appreciation* of your assets, and her casual *integration* of your assets and possibilities. You were conscious of the fact that she is a person of importance but at no time did she force this upon you. It was the manner in which she carried herself, dignified but not haughty, well-mannered but not prim, well-groomed, well-spoken, and considerate. Now and then she alluded modestly to her husband, his work, her home, her large beautiful garden, her collection of rare editions.

Throughout the meal she was as *considerate* of your needs as of her own. She offered the relishes when she thought you would like more. She set the sugar and cream beside your place when she finished with them, rather than placing them where she had found them as the writer next to you had done. She did all of this with graciousness. Several times during your conversation she referred to your opinions: "As you say, Mr. Jones, . . . , and, "I agree with you in your opinion regarding . . ." She used your choice of words rather than others that may have been no more suitable but whose use by a person of superior prestige may have seemed like a correction. Occasionally she asked your opinion on minor matters. Once she said, "I wonder if you will give me a reference on hygiene that will not tax a mediocre mind?"

Specific methods of recognizing others. If you will observe the social proficient you will find that he uses many of the following methods among others, in his attempts to further his own aims [1].

Gracious request for small favors.

A manner which makes it easy for others to cancel their obligations.
Memory for the names of others.

Modesty about one's own accomplishments which allows the other person to feel important.

Willingness to meet the small wishes of others.

Acceptance of others' problems as one's own.

Sparing use of direct compliments; judicious use of indirect compliments.

Humor, especially with oneself as the butt, which puts others at ease.
Good nature and pleasantness.

Respect for or discreet imitation of the other person's hobbies, customs, religion, speech, and mannerisms.

Indirect or inoffensive presentation of ideas. On the lecture platform, in the schoolroom, from the pulpit, and through the press and radio, we are constantly trying to direct the thought of others. We try to educate large groups of people so that they may make a better adjustment to the world in which they live. Many times this education is countered with erroneous ideas. Sometimes prejudice blocks the avenues of new thoughts. To fight this directly is a poor method. More subtle and effective is the indirect and inoffensive method. We shall list with examples some of the various techniques that have been suggested [2].

Impute the idea to others.

"I am sure you feel that our idea has much merit."

"As an intelligent man you know better than I that this view is true."

Imply the answer in the question.

"Don't you believe every American father should make sure that his children will receive the same education as the others in their group?"

"Isn't it true that we are basically human and require these pleasures?"

Present ideas in harmony with previously stated ideas.

"For ages our fathers and their fathers have been fighting for freedom."

"You have always been a man who has stood for the right principles and I know how you feel in this matter."

Present ideas associated with prestige.

"Any group which can win such popularity must have some value."

"The distinguished lawyer, Mr. X., has accepted the directorship of this movement."

Guide ideas by dramatic means.

Present the individual with a novel, short story, cinema, song, or poem which will leave but one conclusion for him to draw.

Require the individual to write an essay or piece of fiction, and by means of title or direction be assured that he will arrive at the desired conclusion.

Let him room with one who exemplifies this idea in his behavior.

Effective factors in the presentation of ideas. Regardless of the means by which the idea is presented it should be presented frequently. The vehicle should vary from time to time.

Should you as city physician want to launch an educational program in hygiene you would first name your program. You would set aside a month in which to educate your group. It would be called "Health Month." You would have eight or ten outstanding persons in the community (*prestige*) write ten rules of health. These would be flashed on the screen of the local theater. They would appear several times in the local newspapers. Health buttons would be issued to the school children. There would be health pageants at the schools (*vivid presentation*). The merchants would dress their windows with the health motif, with special emphasis of the theme in the drug stores. Radio programs with pleasant music would be planned. Case histories of healthy and unhealthy individuals would be presented. Over and over you would repeat through various media "Health Habits Pay" and you would give your public ten specific suggestions for attaining these health habits. You might even conduct a health contest which would include a series of lectures with a prize for the best essay on the material covered in the lectures. You would have students in school check daily the extent to which they practice the ten health rules which you are trying to publicize. You might even have them engage their parents in building these practices also.

Effective removal of objectionable situations. Proficiency in crises. The real test of effective social proficiency arises when one attempts to influence others who are hostile or to deal with others who have strong opposing ideas. Much of the discussion previous to this has dealt with situations in which the proficient took the initiative. Most of the proficiency was of a positive type and definitely of a pleasant variety. Social proficiency is most valuable, however, when used with persons who attack the position we hold. It also has merit when one attempts to influence another who will not respond to a more pleasant positive type of motivation.

The tactician always tries to make his influences pleasant. If he can achieve results by pleasantly guiding the behavior of another

he is most satisfied. However, many persons do not respond to this mild type of guidance and therefore pleasant, complimentary suggestions fall flat. The proficient, then, intent upon getting results, selects a more stinging implement. He realizes that it doesn't pay to offend. But if results are more desirable than the effects of offense, he is willing to risk offending those with whom he deals. Bear in mind, however, that he does not offend until he feels he must for the sake of effectiveness. We shall see some examples of this as we discuss specific effective methods of dealing with others in difficult situations.

Specific inoffensive methods of handling difficult situations.

Exonerate the opponent from blame for the view he presents.

“I know you will admit this is out of your field.”

“Naturally your opinion will change after you have seen this evidence.”

Show there is a more plausible viewpoint.

“What you believe is true generally but . . .”

“I know there are others who take this viewpoint but let me show you the fallacies.”

Pay tribute to the opponent before objecting.

“You are a kind man and you have taken a kind attitude but . . .”

“You are too discerning a person to side with this group.”

Make concessions before objecting.

“There are some things to be said for your viewpoint but . . .”

“There was a time when that viewpoint held.”

Refuse to take opponent's idea seriously.

“Surely you are joking.”

“Now all joking aside.”

Restate idea in an extreme form.

“Do you mean you can't afford to spend \$25 to protect \$5000?”

Use a modest attitude.

“We differ. Now, the question is, who is correct?”

“I may be wrong, but . . .”

Take a deliberate attitude.

“Let us think this matter through together.”

“After you consider this thoroughly and recall these points you will agree.”

Specific offensive methods of handling difficult situations. The above specific methods were planned to avoid offense. There are times when it becomes apparent that the individual will not respond

to the less offensive approach, or that he needs a strong stimulus in order to bring out a decided reaction on his part. In these cases the approach should be planned for its force regardless of its probable offense.

Challenge the personal integrity of opponent.

“No honorable man would do that.”

“What are you going to get out of this action?”

Ridicule another's actions or ideas.

“That's certainly a bright idea!”

“Our prime minister is a great sprinter. Despite his years, he broke all records running away from his responsibilities.”

Warn against scandal, failure, or disgrace.

“Are you ready to face the tabloid version of this?”

“You're going to find out who your friends are.”

Challenge the soundness of the proposal.

“Will this stand the critical debates of the assembly?”

“It looks like a pipe-dream to this discerning audience.”

Check-list of suggestions. Below is a list of concrete suggestions for dealing with others [1]. They may be viewed as supplementary to those discussed above. Some are brief summaries of principles. Others are specific examples. Read them critically and ascertain which may be used in the situations you meet.

1. Only by approaching people through their *wants* and their points of view can we hope to control them.
2. Anticipate objections and resistance.
3. Make it *easier* for other fellow to change his views by showing *respect* for them.
4. Let the other fellow state his objections first.
5. Concede as much as possible without endangering the main issue.
6. When you must break bad news or disappoint the other fellow, be careful to *shield his vanity*.
7. Attract attention by stirring up *emotion*. Even unfavorable attention will sometimes get you what you want, but it is a risky technique.
8. *Show* the other person something. Reach him through his eyes as well as his ears.
9. A good way to bring ideas home to people is with *stories*, epithets, and striking phrases.
10. Make use of the *concrete proposal*.
11. Emotions may be concealed by smoking, writing on a pad.

12. There are times when it is wise to freeze the other fellow out by *silence*.

Poor social proficiency. Since we have devoted the major part of this discussion to effective methods for controlling others, it is fitting that we turn our attention briefly to the many persons and situations that are ineffective and are representative of poor social proficiency. There are certain persons who, on most occasions, and others who, on few occasions, violate all of the principles given above.

There are those who habitually approach every social situation with an *antagonistic and critical attitude*. Their criticism is not of the present situation, but of all situations. Their attitude, rather than being effective, actually prevents them from gaining their ends. In these situations the individual offends, breaks his relationship with his conferee, and is unable to win him to his side except through force. Force usually is effective only as long as it is operative. It is a negative rather than a positive method.

The attitude of *superciliousness* is another that colors social relations to such an extent that often one will fail to win the affection or support of others. This attitude inflicts emotional wounds and reduces one's effectiveness as a leader. It is not socially proficient to assume that our own beliefs are superior and proceed to *reform* and convert others to this "superior" position. It is a method that lacks sympathy and is rarely effective.

Attitudes of *arrogance* and *domination* are further illustrations of points of view which are extremely ineffective in gaining the respect and cooperation of others. It can be seen that they run counter to the principles of effective social strategy.

Ostentatious persons who go out of their way to attract attention to themselves and away from others, or who in their mannerisms, attitudes, speech, or actions *demand the limelight* without satisfying in any manner the motives of those around them are also poor social strategists.

It should be clear that *selfishness* in any form is inimical to social strategy. The egocentric person who is preoccupied with his own consciousness finds it impossible to know enough about the other person to handle him effectively. *Uncontrolled emotionality* shown

in caustic remarks, explosions of anger, and tactless criticism may all be labeled as lack of proficiency.

Critique of social proficiency. *Proficiency used insincerely will in time lose its effectiveness.* Our discussion of this topic is not complete unless we make it very clear that we realize the limitations of the methods suggested above. There have appeared on the market several books written by popular writers who have couched in very simple terms their suggestions for obtaining friends and leading others. The reader is led to believe that the application of these suggestions will bring social recognition to him, regardless of the many other factors which make up his personality. Although many cases can be cited to substantiate these principles, they have certain obvious limitations. Some of these limitations which we shall list below hold equally for the suggestions we have presented.

As has been pointed out previously, if the principles given above or any other similar principles are used in an *insincere manner* their continued effectiveness is very doubtful. Compliments, smiles, and feigned friendship may be very impressive at first. They do not, however, wear well with time, especially if we find that they are masks used as means to exploit us. When we find a person continually deceiving others by these methods, we as well as others tend to label him as a fraud and a hypocrite. A sincere person who is really interested in people, in social situations, and in a more effective compromise which will better his lot, as well as that of the average man, may profit by these suggestions. One whose social motives are highly questionable will not profit long by learning social proficiency. He will soon be labeled in terms of his true basic motives.

Social proficiency masks issues; it is not a frank approach. Critical persons may, with propriety, raise a number of objections to the exposition of social proficiency. "Why show students how to pander to one another's emotions?" they may ask. "Why couch issues in pleasing phrases? Would it not be better instead to accustom students to meet issues directly? Doesn't the man of the street need to be taught to realize his emotions are capable of leading him astray? Should not he be educated to cut through sugary statements to the essence of an issue? Aren't we building up false values

when we condone the use of social proficiency? An *exposé* of social proficiency is far more appropriate than a description of its forms. Isn't exploitation of the ignorant the most common use of social proficiency? Are we justified in perpetuating this?"

Certainly the critics who raise these questions do so with some justice. In a sense, however, a discussion of social proficiency is at the same time an *exposé*. Once we have learned the art of effectively guiding others' behavior, we are more capable of recognizing it when it is directed toward us. A frank discussion of it brings it into the open, allows students to learn as well as detect its use. Social proficiency will always be employed. It is doubtful whether we as human beings will ever attain the objectivity which will allow us to reason without emotion influencing our thoughts. We might even question the desirability of reason without emotion in making decisions. From one viewpoint social proficiency is the *kindest way of dealing* with other people.

The critics who strike at social proficiency fail to use it and therefore their criticism does not reach the persons who need it most. The best equipment to help us to cope with social proficiency when it is directed toward us is a thorough knowledge of it.

LEADERSHIP

College students aspire to leadership. College men and women are supposed to furnish community leadership. As members of professions, as business executives, and as alert citizens they will be faced with responsibilities. There are numerous opportunities for leadership, yet some persons accept them readily and others do not. It is this personal aspect of leadership that we want to consider.

Problems in the study of leadership. Are there any qualities common to leaders as a whole? When does a person become a leader? May a leader influence thought and action in one field and be a follower in another? Do some individuals lead through their creations rather than through the social contacts they make? How can we distinguish these various leaders?

We shall not attempt to answer these questions from the lives of a few specific individuals. We shall, instead, quote from several well-conducted studies, which involve great numbers. We shall also

call upon the opinions of critical writers on the subject. Before discussing this let us sketch the events in the lives of some well-known leaders.

Cases of well-known leaders in history.

Warren G. Harding came to the presidency of the United States after a political career which started early in life. He attained a college education and in his youth taught in a country school, studied law, and worked in a newspaper office. At 19 he became editor and owner of the *Marion (Ohio) Star*.

He is said to have had a kindly and genial nature and to have reposed too much trust in his friends who at times took advantage of it. He presented an excellent appearance and was the type of man to whom the populace as a whole was attracted. He was the "head man" type of leader. In politics he belonged to the stand-pat element and frequently favored popular legislation. His administration was conservative and won its greatest support from the more affluent portion of the country.

Nikolai Lenin was the son of a government official in Czarist Russia. He studied law but gave up its practice to carry on propaganda work. This step was taken in spite of the fact that he had been banished to Siberia during his student days for participation in prohibited gatherings. He studied Karl Marx's work during his early years, became a devoted disciple, and took an active part in the social democrat movement.

Throughout his career he was arrested on numerous occasions and spent a great deal of his life outside of Russia either as a fugitive or exile. He did not deviate from his original purpose despite these experiences. He continued to write and lead movements which favored the liberation of the working classes. He wrote much of his "Development of Capitalism in Russia" while in exile.

He had the capacity to formulate policies, maintain his position in regard to them, gain followers, and carry his policies into action when the appropriate time occurred. He founded the Soviet Republics and the Communist International. He formulated policies for the workers of his own and other countries. He took a definite stand against the First World War and in 1914 organized the proletariat for attacks on capitalists. He carried his country through many crises and it gained strength under his leadership. He was an active leader even after he lost the power of speech toward the end of his life.

Louis Pasteur was the son of a tanner. He received a thorough grounding in chemistry and graduated from the École Normale of Paris. As a young man he held professorships in physics and

chemistry in universities in France and achieved distinction through his research on beverages.

At 35 he was appointed Director of the École Normale Supérieure. This did not interfere with his experimental work. Many of his friends believed that his research was fruitless, but their attitude did not influence him and he was soon able to show that his researches had great practical value.

As a result of his reputation he was sought to aid in the eradication of a silkworm disease. He attacked the problem without previous experience in this field and in a short time discovered the origin and suggested a means for its cure. He later developed a method of inoculating cattle against anthrax, and dogs and humans against hydrophobia. His work in these fields has resulted in saving many thousands of human and animal lives.

Pasteur led a rather simple life. He is an example of a leader who influences others through his discoveries. He had a brilliant mind, strong drive, and good work habits. He attacked problems which had great value in so far as the welfare of the human race was concerned.

Examples of college leaders. Campus leaders in a large Mid-western university were questioned and given personality tests in an attempt to learn the characteristics of the variety of leader who functions in extracurricular activities. The results indicate a division of the leaders into four groups which have value in this discussion.

Student *editors* were highly intellectual but not distinguished scholastically. They were mildly introverted (shy, emotional, and unsociable) according to their own ratings, and did not show the marked feelings of inferiority which are not uncommon at this age, when rated by themselves and their acquaintances. In short, they were bright, self-assured persons, indifferent to the social demands of the classroom and, to some extent, to others' opinions. The experimenters who collected these data interpret the personality patterns of the editors as either the semiconscious pose of a young literary person of high intelligence, or as a less conscious drive which finds expression in a nonsocial outlet rather than in association with fellow students. These leaders belong to the group which we shall call the *expert*. They lead indirectly through their creations (writings in this case) rather than through direct contact with other people.

Debaters (men) were of superior intelligence, markedly introverted (shy and emotional), and had fairly extreme inferiority feelings in terms of their own ratings. The women debaters, on the other hand, were found to be extroverted (sociable and active) in terms of their

own and their associates' ratings, though they admitted mild inferiority feelings. They exemplify the *expert* variety of leader.

Campus politicians were found to be strongly extroverted according to their own and their associates' opinions, moderately good in general ability, but with a poor school record. The women in politics professed extreme feelings of inferiority. These leaders represent the group named the *executive* variety.

Leaders in *university dramatics* were able intellectually and did slightly superior work in school. The women were mildly extroverted, according to their own and their associates' ratings. Feelings of inferiority were more frequent than the average in the case of the male actors. This is another example of the *expert* type of leader in that he leads through a creation or skill [3].

Definition of a leader. The first question that must be answered is, "What is the definition of a leader from the viewpoint of the following discussion?" The word "leader" will be used below in its broadest sense. A leader is one who *influences consistently the behavior of a given group of individuals*. This definition includes all the varieties of leaders discussed below.

Classifications of leaders. An exhaustive study of great men who lived between 1450 and 1850 shows us that there is no single leader type. Instead, there are varieties of leaders. Any classification of leaders will show much overlapping of traits between groups. We shall use the following classifications of leaders: *executive* or titular leader, *dynamic* leader or one who shows initiative, and *expert* or creative leader.

These differences in kind of leadership are found also among animals. The birds that fly at the head of the flock are there not because they direct the course of flight but because they fly faster. This is "pseudoleadership." Among other animals one animal actually initiates acts and is followed by others [4].

Executive leaders. Executive leaders are usually selected by the group they represent. They speak for the group, preside at meetings, and in a democratic group guide and coordinate the thought and actions of individual members of the group. These leaders vary from the "stuffed shirt," head man or office-holder to the one who is able and willing to coordinate efficiently the major contributions of the

more talented members of the group. The amount of prestige that is attached to this leader varies greatly. There may be only a moderate amount, or the leader may be placed on a pedestal and clothed in many ideal human qualities and, in some cases, superhuman qualities. He may act as a symbol for the group, arousing great emotional fervor and loyalty, and binding the group with a common tie.

Examples of executive leaders may be observed in college activities. Most officers in campus organizations may be placed in this class. They possess a certain amount of prestige. They are able to get along with the constituents of the group. They follow the line of precedents, and they initiate very few drastic changes.

This group is distinguished in general from the dynamic leader who initiates social changes. However, the distinction is not one of a clear-cut demarcation. There are many individuals who have all the characteristics of an executive leader and in addition have the dynamic force to organize or change the course of the activity of a group. Outstanding statesmen exemplify this type of leader.

Dynamic leaders. The *dynamic* leader, the leader with initiative, has certain plans and directs the activity of the group along the line of these plans. It is conceivable that such a person may not possess many qualities which make him popular, and, consequently, may need to execute his plans through a head man or executive. He may be a background leader, a power behind the throne. His direction may be of the dominant type rather than the persuasive. Regardless of the methods used, this individual is forceful. The group looks to him for guidance and throws upon him the responsibility for its welfare. It is easy for such a leader to become an autocrat.

An example of the dynamic leader in college is the student who desires to change the present form of student government. Another example is the student who tries to start a weekly student forum on the campus, or who sets in motion a plan to combine two or three ineffectual service groups into one powerful organization. Included in this group of leaders is the individual in any group who is its most forceful and dynamic member, who assumes responsibility for the policy of the group and for the direction of all its activities. Revolutionary statesmen and some soldier-statesmen, Napoleon and Cromwell, for instance, are examples of this type [5].

In both executive and dynamic leadership a distinction can be made between domination and integration. The integrative leader is not the rigid, inflexible man who has made up his mind as to what he wants and is now imposing it upon his constituents. He rather *realizes that others differ*, that there is *value in the viewpoint and purposes of others*, and he attempts to find a *common purpose among differences*. This kind of leadership is spontaneous, flexible, and changing. Its growth is through cooperative activity and survival of the best ideas and actions. The leader is aided by an intellectual constituency or following. He actually embodies their viewpoint. This process is more characteristic of ideal democratic leadership, whereas domination is more autocratic [6]. The "diplomat" as well as the "bully" is sometimes found in children's groups [7, 8].

Domination implies fear. It has been termed the behavior of the insecure person. This individual must rule by force. He cherishes his own viewpoint rather than the viewpoint which survives criticism.

Expert leaders. The third variety of leader is the *expert* or creative leader. This individual usually is so superior to the average person that he is not popular nor does he try to be. He is too different to be one of the crowd. He acquires, however, certain skills which help him to utilize his talents to full advantage and so makes a contribution to society in the form of an invention, a work of art, or of literature. The collegiate example of this type of leadership is the honor student or the one who wins literary awards. The executive leader of his time is usually forgotten, whereas the expert leader lives on through his creations.

Invention, like dynamic leadership, is related to the cultural background or social group. The old notion of the inventor and the leader being pure individualists is far from a true description. The inventor and creative artist, like the social leader, are products of the group and express what the group has impressed upon them. The expert continues to live in the group, is a follower in other groups, and has acquired and makes use of the contributions of the past. Every inventive step depends upon the steps that have preceded it. Inventions that occur today were impossible a hundred years ago because of the inventions in the interim that had to precede them.

Characteristics of executive and dynamic leaders. Most of the studies of the characteristics of leaders have been made among children and adolescents. None of these studies has separated the leaders into executive and dynamic groups, perhaps because it is very difficult to differentiate between the two types in the school situation. We shall therefore deal jointly with the characteristics of both groups.

Before we review those human characteristics which are common to leaders, a few preliminary remarks are in order. Leadership, like most complex social phenomena, does not have a single cause or form of expression. There are many reasons why an individual attains the position as leader. It is not necessary that all of the favorable conditions be present at all times. Nor is it necessary that the same pattern of factors always act as cause. Certain characteristics may bring an individual to leadership in one case, and an entirely different pattern of characteristics in another case. Further, there is a great overlapping and interaction of factors. For example, leaders are found in many instances to be older, more intelligent, and physically stronger than members of their groups. It is difficult to learn which of these factors is basic. Below are the major characteristics of executive and dynamic leaders.

Age. The age of the child, adolescent, or adult in a given group is often one of the important factors which determine whether he shall be a leader or not. Age or developmental stage may be basic to the presence of other factors, such as size, energy, mental age, and knowledge.

In young children of the preschool and grade school period, age is important in leadership because the older child has greater size, mental age, energy, knowledge, and prestige. However, even in these young children individual differences in leadership ability outweigh the differences attributable to age [7, 9]. Adolescent leaders, however, are sometimes older than the average of their group, sometimes younger, and sometimes the same age [10, 11].

In a study of *college students* of all classes by the author, leaders were found to be older and closer to graduation than nonleaders. It might be well to emphasize the implications of this statement. It indicates an important factor in leadership—the *establishment of oneself*—in the organization through association with it a greater

length of time than the average. Some college students become discouraged as freshmen and feel that the leadership they evinced in high school was ephemeral and is never to reappear in their lives. If they continue their interest and work in organizations, they find after two or three years that this feeling was unfounded. Knowledge, skill, and experience will be discussed later as frequent concomitants of age in its effect on leadership.

There is another aspect of age which operates to make the older, established individual more self-confident and ascendant, and the younger, less experienced, less established individual submissive and self-conscious. It is relatively easy for the man of 35 to lead the young man of 20. This is particularly true if the man of 35 remembers the younger man as he was ten years ago—an inexperienced boy of 10, while he himself was at that time considered an adult. It is difficult for the individual of 20 to feel mature, particularly in the presence of older, more experienced, and confident individuals. He *sets* himself to feel and act subordinate. If an older man assumes the *ascendant attitude*, this submissive set is enhanced in the younger. There is some basis then for selection of older men to assume the responsibilities of managing, presiding, appointing committees, and carrying on the other functions of an executive. The middle-aged man, because of his experience and age, feels confident when he deals with younger individuals, and can therefore elicit a submissive and cooperative attitude from them.

Size and physical make-up. Like age, size is an important factor that does not retain its importance in all grade and high school leadership situations. The larger child usually is more developed, more energetic, and more skillful. Among grade school children leaders were superior physically [12]. High school girl leaders were found also to be taller and heavier than the average. However, the boy leaders in several studies were not distinctly superior physically to the nonleaders [10]. Boy Scouts of superior physical measurements, for example, were not the leaders [13].

The average height and weight of over 6000 leaders, such as governors of states, senators, mayors of leading cities, bishops, and railroad presidents, were obtained. These were compared with the figures for over 200,000 applicants for life insurance, which we might assume to represent the average of the population. The lead-

ers' average height was 71.4 inches as compared with 68.5 inches for the average man; weight was 181.1 pounds as compared to 166 for the average man [14]. It is difficult to determine whether weight is a cause or effect of adult leadership. Sales ability, however, which might conceivably be related to executive leadership, is not related to height [15].

There have been several attempts to learn the conditions of physique and physiology that are at the basis of leadership. For example, one investigator secured ratings of 155 University of Chicago freshmen made by their fraternity brothers and then made numerous measurements of physical build, such as length of lower and upper extremities and diameter of pelvis. The relationships to leadership were slight [16]. A study of biochemical factors in leadership indicated low relationships. The leaders tended to be heavier, to secrete a greater volume of urine, and to be less acid in bodily chemistry. Although the latter study shows some physiological processes to be related to leadership, this is pioneer work and sweeping conclusions should not be drawn [17].

Energy. Apparently the more energetic among young children tend to take the initiative in social situations. In very small children this factor may be related to age, the older being the more active. To be sure, not all energy has a social outlet and there are, conceivably, some energetic children who are not good leaders. In high school [18] and adulthood (for example, farm leaders) [19], those who show extensive active participation in social groups tend to be leaders. Casual observation shows that those persons who hold the offices in organizations are individuals who belong to many groups and have a varied experience of responsibility in these groups. They are socially energetic persons.

Ability. Practically all of the investigations of leadership referred to above show that the leader has greater general intelligence than the average of his group. This is true of preschool children who take the lead [7]. Most of the studies of gifted children indicate that they tend to be superior to the average child in the attainment of positions of leadership [20]. It has been observed that very superior children are rarely chosen as leaders of the average group. They lack *rapport* and are out of touch with the constituents of the group, and are therefore hardly qualified to lead. A very brilliant

child may become the leader of a group of superior children, but rarely does he ever attain great popularity and leadership among the average [21].

Scholarship. In general, leaders are superior in scholarship to the average student. In some nonintellectual activities persons below average may be chosen as leaders [9, 10].

Knowledge, skill, and "practice." An important constituent of leadership is knowledge. This may be superiority in a skill upon which the group places emphasis. It may be the result of practice in assuming responsibility and acting for the group. The most outstanding characteristic of the Scout leader was his high rating as a Scout [13]. Skill in performing activities which interested the group also tended to help a Scout attain leadership. It is this factor which allows juniors and seniors in high school and college to attain positions as leaders. Frequently leaders are chosen for their ability in the field in which they excel. Athletic achievement, for example, helped captains of teams attain their positions but did not help the other leaders especially [22]. Even in the preschool group leadership behavior tends to increase as the school year advances [7].

An early study of leadership in a small discussion situation indicated that leaders are more fluent and better readers [12]. Good advice for one who wishes to improve in his ability to assume a leading role in a group is to become familiar with the members and activities of the group, spend considerable time working with them on common problems, and assuming responsibility. Knowledge and practice in dealing with these individuals will yield as a by-product ability to take the lead of the group.

Social status. In practically every study of leadership in schools, socio-economic status was in favor of the leaders [3]. It may be that extracurricular activities represent a luxury and that leaders in these activities will not necessarily become leaders later. Another possibility is that the extracurricular leaders in schools are the executive variety rather than the dynamic. This requires a student with a "good front," which superior socio-economic status produces. Whatever the reason may be, it is a fact that leaders as a group are from parents of a higher occupational status. They are usually as a group better dressed, better looking, less emotional, less selfish, and have "better school habits" [10].

One factor that may help explain the predominance of students from better homes in extracurricular school activities is the reluctance of children with less favorable backgrounds to appear in the limelight because of inferior clothes, grooming, and personal possessions. How many of these "underprivileged" children compensate through superior school work and success in other less ostentatious but substantial avenues is not known. There is considerable case study evidence to indicate that this happens frequently.

To what extent this overawing superiority of occupational status builds up in the "underprivileged" a desire for success and other strong motivation is also unknown. This motivation when harnessed later may allow the "underprivileged" individual to exhibit greater leadership. It can be conjectured, however, that unless these persons acquire deftness in getting along with other people, along with the strong motivation to succeed, their leadership will be either through their creations or will be ineffective. Later in this chapter emphasis will be placed upon leadership through creative work rather than through management of people.

Personality traits of a social nature. Executive leaders as a group obviously have acquired many social traits, such as extroversion, popularity, and aggressiveness. There is some evidence, which we shall consider later, that their followers attribute to them more confidence, extroversion, and pleasing social characteristics than they probably have. Not all leaders are extroverted, as has been seen earlier in this discussion. In addition to the study of University of Minnesota student editors [3] there is an investigation of junior high school students which shows that the leaders on the magazine staff tended toward introversion whereas other leaders possessed extroverted traits [22].

One writer, when he obtained the ratings of extracurricular activity leaders, found the following characteristics: self-confidence, motor (muscular) impulsiveness, finality of judgment, and speed of decision [23]. He found that fellow students rather consistently judged these leaders as aggressive and kind. Fellow students did not think them outstandingly persevering or mentally superior. There was a slight tendency for professors to regard these leaders as aggressive, but no tendency for them to view the leaders as self-confident or interested in intellectual pursuits [24].

Prestige and popularity. Most discussions of leadership comment upon the prestige which the office gives to the individual. Members of the group frequently ascribe to the leader traits which he does not have. The halo is placed above his head, and it is assumed that he is superior in most characteristics. This is a serviceable by-product. If he makes use of this attitude, the leader can mold the opinion of the group and develop unity out of confusion. He becomes the bearer of authority, the symbol of the group.

This phenomenon is shown in the systematic studies of leadership. For example, an admiration score which indicated the degree of the individual's popularity correlated quite highly with leadership (+ .82 and + .58) [11]. When ratings by leaders themselves and ratings by their associates are compared, a disparity is sometimes found. A group of leaders who thought themselves introverted were rated as extroverted by their associates, who usually considered extroversion more desirable. Those who thought themselves inferior were not so characterized by their followers [3]. Girls who voted for the gym class leader and later voted on the popularity of members of their group [9] also demonstrated a correlation of .60 between popularity and leadership.

When students are asked to give the characteristics of their leaders this prestige factor is clearly evident. They mention all possible desirable physical, mental, and social traits. Below are the attributes of the gym class leader: obeys; plays fair; is honest; plays the best she can; can control her team; plays and does not quarrel; is capable; can be depended upon; knows her business, and watches what she is doing. These are only the 10 most frequently mentioned characteristics, and yet they illustrate a wide range of admirable qualities [9].

Gifted children as potential expert leaders. Besides participation in as many extracurricular activities and holding about twice the number of offices as average children achieve, gifted children furnish us with our potential expert leaders [25, 26]. We consider as gifted children those who have intelligence quotients above approximately 140. They represent about 1 per cent of the population, the average of which has an I.Q. ranging from 90 to 110.* These children are

* I.Q. is the ratio of the mental age of a child to his chronological age.

very outstanding in school work, and are noticeably bright even to casual observers. They have the mental equipment to master and create in the most complex vocations.

Extensive studies show that the gifted child is from a good family background, has good health, good intellectual ability, wide interest and motivation, and pleasing personality traits [20, 27]. With this combination of traits these individuals are capable of success in the more difficult fields, such as the professions and the arts and sciences, and can contribute to society the knowledge and skills that are necessary for progress. Some of them will become our executive and dynamic leaders. Others who lack the strong compensatory motivation or superior social qualities will quietly and modestly master some field and make an unostentatious contribution to society. The success that the average gifted child wins in school work, in hobbies, in reading, and in the more profound interests, causes him to spend much of his time in these pursuits rather than in the cultivation of social traits, which are a necessary quality in executive leadership [5].

Some of these gifted children, who possess some special skills of a motor or artistic character, plus the most important constituent—motivation—in addition to outstanding general ability, will become geniuses. Particularly is this true if their strong motivation leads them to excel in a field for which they possess talents and in which society awaits a contribution.

General principles of leadership. *The function of the leader.* Let us now turn attention to the processes and conditions which are common to most of the varieties of leadership which are discussed above. There are certain axiomatic generalizations which are true of all varieties of leadership. Leadership is inherent in group organization. The masses need a leader. The individual alone can direct his behavior in terms of the stimulus that presents itself. However, when he joins a group in which each individual views the stimulus differently and tends to act in a different fashion, great confusion results. He is not only stimulated by the situation but also by the way his fellows behave. This confusion is heightened in a crisis. At this time the man in the street becomes emotional and impulsively active, but his activity is disorganized in character. He must

act; he wants to act correctly; the situation confuses and overpowers him, and he seeks a course of action. Finally, a forceful leader appears and commands the attention of the group. The masses, eager to act, welcome the leader. Their universality of response serves as reassurance to him as well as to each one of the group. The leader not only serves as a *common stimulus* but his fellows who join each other in their agreement with the leader serve as *interstimulation*. This activates the group and gives the leader an additional responsibility. The leader, then, is a necessity in group life, particularly group life of an emotional character.

Prestige in leadership. Another universal characteristic of leadership is *prestige*. The word originally meant "delusion" or "illusion" and in some languages the old meaning still is retained. However, in English, "prestige" is used to mean a social advantage, whatever its source.

Prestige differs from leadership ability. It is the name given to those qualities which are attributed to the leader by the group. They are sometimes inherent in the office which the leader pre-empted, rather than in the leader. The man who assumes leadership frequently acquires, irrespective of his own desires, a symbolic position. He is worshipped by his followers. Myths and legends grow up concerning his origin, development, and characteristics. As a leader he transcends in the minds of his followers all the qualities that he possessed as an individual, as we saw above in the ratings given to leaders. Some situations take advantage of this human proclivity and shroud the individual with symbolic apparel and appurtenances which have been handed down from leader to leader throughout the history of the institution. The soldier has his uniform, the judge his robes and wig, the priest his vestments, the nobleman his coronet and ermine, the physician and academician his titles. After years have passed it is difficult to view our presidents as men, although before their attainment of the office and in the eyes of their enemies, they had and have all the shortcomings of the human being. Kings, because they are born to their leadership, possess this prestige throughout life.

Some leaders possess what is sometimes called *personal* prestige rather than acquired or artificial prestige. They are relatively rare. They are persons who seem to draw other human beings toward

them, influence them, and control them through inspiration or fear. Certainly Buddha, Jesus, Mohammed, and Napoleon had this characteristic, and it is found to some extent in many executive leaders of today. Theodore Roosevelt possessed this personal charm which drew persons to him, as undoubtedly do Franklin D. Roosevelt, Mussolini, and Gandhi. Lawrence of Arabia and Huey P. Long had this quality.

The leader is a symbol of his group. The discussion of prestige leads to a further consideration of the importance of the group in the phenomenon of leadership. The leader is intimately bound up with the group he leads. In the first place he must be one of them. He must have *similar attitudes and habits*. He must feel and act as they do. He must be clearly conscious of the strongest attitudes and wishes of the group and, to a certain extent, he must be a symbol of their satisfaction. This has been pointed out as one of the principal qualities of the leadership process [28].

Herbert Hoover has all the requisites of a leader, according to textbook discussions of characteristics of leaders. He has excellent appearance, experience in handling men, and ascendancy. At his election he was extremely popular, due to some extent to his past successes during the World War. His victory over a very strong opposing candidate, Governor Alfred Smith, was overwhelming. At the time of his election he represented to "prosperous America" the symbol of their desires: success in business; a handsome, rich business man, who had numberless influential contacts; a symbol of that which every American would like to attain.

Then there occurred a change in the character of the group, brought on by the financial depression. Instead of a group which was unified by a common loyalty to "prosperous America" they were divided in a class struggle. The wealthy were desirous of retaining as much of the paper success they had attained during the boom period, and therefore made drastic financial retrenchments. The poverty-stricken, who lacked sufficient food and clothing, clamored for jobs and physical security and were envious of those who had plenty in comparison. This divided the group. Mr. Hoover represented the "better" of these factions and therefore antagonized the other. He lost sight of the change in the character of his group, did not adequately represent them as a whole, nor did he represent the majority. He favored the minority and lost his position as leader in spite of the fact that he retained all the individual traits he possessed when he entered office.

Franklin D. Roosevelt apparently has been more conscious of the

sentiment of his group, particularly in view of the landslide which brought his re-election. His speeches and recommended legislation faced a need which had been vocal for some time in America—economic readjustment and social security. He assumed the role of the champion for the satisfaction of these needs and acted in a fashion compatible with the strong attitudes they aroused. He has retained his position as leader despite some errors on his part and vehement criticism from a powerful minority.

Hitler's rise to power can be explained by a similar realization of the stronger wishes and attitudes of the members of the group. He realized the desire of the German people for a strong Germany, a repudiation of an unjust treaty, the re-establishment of the country as a world power, and a bold and confident attitude toward foreign and domestic enemies. He provided an outlet for strong emotion through the discovery of a scapegoat. He convinced the people that these pernicious influences were responsible for their plight. The unthinking masses readily accepted his simple solution. When he gained power he retained his supporters and forcibly crushed any change in sentiment.

When Boy Scouts were allowed to choose their own leaders for numerous small groups, the characteristics associated with their choice of leader varied with the character of the group. For example, if the accepted thing in the group was for the leader to have been with the group for two years, the tradition colored materially the choice of the group. The correlation between leadership and factors such as appearance varied with the group from .60 to .91, depending on the attitudes of the group [13].

Much of that which we have discussed under personal prestige and characteristics of leaders gains greater significance in the light of this present discussion. The characteristics which are important in executive leadership are those which make the individual a *better symbol of his group*. This can be readily seen in the case of age, popularity, knowledge, physique, extroversion, and energy. Intelligence enables the individual to perceive the character of the group he is to represent.

Does the leader mold events or do events mold him? A realization that the leader is the symbol of the group helps solve the perennial question, does man make history or does history make man? Does the individual leader shape the course of history or is there a general tendency independent of particular persons? Do individuals merely act as vehicles for the expression of this general

tendency? Would history be the same if our famous men had died in infancy, or has the course of history been influenced by Cromwell, Napoleon, Jesus, Mohammed, Clive, Caesar, Alexander, Darwin, Newton, Galileo, Beethoven, Goethe, Rousseau, Nietzsche, and others?

Certainly there are general trends in history and particular individuals are the vehicles, but these general trends have been caused by specific individuals. The trends can only impress themselves on the minds of the specific individuals. The freedom of individual leaders is limited greatly by the characteristics of the group. Likewise, the attitudes of the group are limited in terms of the power and the attitudes of the individual leader [29]. The group and the individual are two aspects of a single process, and to separate from the individual all that he has gained from the group is just as impossible as to separate from the group that which can be attributed to certain individuals.

Leaders shoulder many responsibilities. Leadership is said to "polarize," that is, a few leaders will hold offices in a number of groups. This is found to be true frequently but it is not universally the case, as above results indicate. There is often a circle which seems to consist of a group of leaders of numerous organizations.

There is also a correlation between leadership and the number of groups to which an individual belongs. The important American and European labor leaders were found to be affiliated with a greater number of groups than less important leaders [30]. It is not difficult to see why a person who belongs to a number of organizations and who assumes some responsibility in each would eventually hold an office in one of them. His membership in groups extends his influence as well as it increases his experience in dealing with others.

The leader is a good follower. There are several other general principles which are true of most forms of leadership. There is no clear-cut distinction between a leader and a follower. We cannot set up two classes with leaders representing one mode and followers another. Every leader is a follower, usually a follower in many groups, and some followers are leaders in other groups. Furthermore, the best leader, as we have shown above, must be a good follower. He must follow the group as a whole in his attitudes and

wishes. These generalizations can be supported by reference to some of the studies cited above.

For example, among 34 preschool children only three were never observed as followers. All the others, including those who quite frequently led, also followed others in the same group. Reciprocal leadership was found to be quite common [7]. Similarly, Boy Scouts who were divided into groups at random on several occasions were allowed to choose their leaders for the group. Their choices did not divide the group into leaders and nonleaders. Instead, there was a continuous distribution of degrees of leadership ability which ranged from those who were seldom, if ever, chosen as leaders of their group to those who were chosen as leaders in almost every group in which they found themselves. Most of the individuals were sometimes leaders and sometimes followers [13].

The development of leadership. Leadership develops as do the many related traits, such as friendship, ascendancy, and extroversion. We saw that various qualities allow the preschool or grade school child to assume the role of the leader. He learns early in life that he can influence others. He then assumes an aggressive attitude. Unless he has highly vivid experiences of failure or fear in social groups this attitude will continue later in life. There is considerable empirical evidence that this is true.

The graduates of a Midwestern high school during the period from 1914 to 1919 had been out of school from 10 to 15 years at the time of the study which is quoted. They were divided into three groups: leaders, 25; scholars, 32, and random control group, 32. The criterion of leadership was based on consultation of the school annual and teachers' opinions. Scholars' names were taken from the honor roll. The remaining group was selected at random. All the students were interviewed if possible. The leaders were easiest to find in later life. Success was measured in terms of income and special honors and awards. The leaders had acquired the most money, the scholars the least; the leaders and the random group had more Ph.D.'s among them; the leaders were ahead in evidences of community service. The random group and scholars were about equal in evidences of community service. The author states that there is evidence to show that the person who does

not stand out in high school may attain some leadership in later life. The high school leader, however, seems to have a greater chance of doing so [31].

Probably one of the most interesting examples of transfer of leadership to a new situation is a study of boys in camp. Boys whose standing as leaders was definitely established in their own groups were taken before groups of boys who had never seen them before. The new group was asked to rate the visitors on their leadership ability on the basis of hearing their voices behind a screen; seeing them, and hearing and speaking to them at the same time. The leader stood out from the other boys in the votes received. Even on the basis of voice alone there was a relationship between the votes from strangers and from his own group. The votes he received in the strange group were not related to his height or weight. They were somewhat related to his age, but were related mostly to the rating he received as a leader in his own group. There was apparently certain behavior which the boy had shown or developed in his own group which was recognized by the strange group as indicative of leadership [32].

The evidence to date, then, would argue for transfer of leadership from one period in life to another. Leaders in grade school are more often leaders in high school and in extra-school activities [32]. Those who have developed skills which are important in the group are more likely to be leaders than others. This justifies the school systems' emphasis on training in leadership by practice in beneficial extracurricular activities.

Can one train for leadership? A project which set out to train leaders by means of lectures and conferences resulted in only slight increases in leadership ability in the subjects after the training interval [33]. It is doubtful whether precepts which concern leadership can be compared with *actual practice*. No doubt an individual can, while practicing leadership, profit by reading what is known about it. But the knowledge must be converted into overt reaction patterns of leadership to be of value [34].

A group of 4-year-old children was trained in ascendant behavior. This type of behavior is found frequently in executive leadership. The children were put through an experimental train-

ing period. The five least ascendant children were selected and submitted to three training situations in which they were given information regarding, and opportunity to use, toys and materials which were used during play with other children. After the training situation they were paired with other children. Four out of the five children made a gain in absolute score, and all made a relative gain [35].

Suggestions for the development of personal leadership. The college student who has rarely assumed the role of leadership asks: How does one develop leadership? We offer the following suggestions in the light of the previous discussion.

Realize that there is a need for many leaders. He who is eager to make a contribution of outstanding value should not be discouraged by the fact that there are many other leaders. There certainly are not too many leaders today. Every problem that confronts us calls for leadership, and although many problems in the physical realm have been solved, problems in the social realm are legion. There is need for many leaders. The average individual's behavior is multiplex, and touches upon many fields of endeavor. One individual cannot possibly lead in all of them. He must be a follower in most of them. He should be willing to follow those who have specialized and who are qualified to speak authoritatively in their fields. On the other hand, he should also qualify *himself* to speak authoritatively in some field.

Determine the kind of leadership you can assume. If you are introverted, submissive, nonsocial, and prefer to work with things and ideas rather than with people, it would be unwise for you, after maturity is reached, to attempt to change your personality entirely when a certain variety of leadership can be achieved with your present attributes. Yours may be a leadership gained through creations, through expert contributions. It will be a leadership through advice and knowledge which you can give to others rather than a face-to-face control of groups of people. No matter who you are, you can serve in some capacity—you have some skills. The swimmer may coach others in swimming, the linguist can teach foreign languages, and the socially adept can form committees of various types.

Identify yourself with an important problem, movement, or issue. One of the outstanding attributes of a leader is that he solves the problems of his group. He satisfies their strongest motives and symbolizes their attitudes. Few men become outstanding leaders because of any qualities of birth. Rather, leaders are individuals who intimately and actively identify themselves with important problems, movements, and issues. They give their energies to the solution of these problems and the perpetuation of these movements. Some persons become leaders only by dint of hard work of an uneventful character, but they fulfill a need. They affiliate with some group and become good followers and workers.

Acquire knowledge and practice in required activities. Usually the leader knows much more about the group than the average member. His knowledge may be the skill represented by the group. The captain of the team may be the best player, the president of the dramatics society the best actor. The leader may, moreover, be adept in social skills. He may be successful in obtaining the viewpoints of all the group members and in formulating the most popular policies. He may find it easy to form forceful movements within the group. Finally, the leader's knowledge may be in terms of the business of the organization. He may be best acquainted with its bylaws, budget, or history, and therefore be capable of guiding the other members at meetings. All of these functions must be filled by someone.

A practical problem in leadership. We have seen the characteristics of a leader. We have seen what the process of leadership involves. Now let us consider a concrete problem and see how leadership operates.

Suppose you as a student feel that you have many qualities of the dynamic leader. You think the general emphasis on your campus is too superficial. Suppose you are a regular fellow and enjoy typical student social life, but also enjoy more mature activities. You feel too much time is spent at parties, soda fountains, and in fraternity club-rooms. You are convinced that the atmosphere of the campus is hardly befitting that of a university community. Suppose there are very few trends in the direction of scholarship, intellectual curiosity, and interest in current events. Must you say, "I am merely one person and therefore can have little influence on the group"? Must you think that

others will laugh at you in your enthusiasm to tackle an "impossible" job? On the other hand, can you realize that many movements, even those which consume pages in history books, were initiated mainly through the efforts of single persons or small groups? What steps should you take?

Practical steps for leadership in college. 1. Determine the value and nature of the goal toward which you strive.

Should your goal be a superficial one, a highly impractical one, or one which will affect present conditions only slightly, the work that will be required in its achievement will not be justified. You must first determine that your goal is valuable. In this case, you must be convinced of the following: that it is possible for college students to take an adult interest in serious current affairs and cultural pursuits; that a program for the broadening of campus interests is one which under certain conditions is stimulating to the average college student; that the attainment of this goal is worth the effort that will be necessary. After you have discussed the matter with qualified persons and have read of conditions in other colleges and possibly visited campuses where there is a high type of student body, you will be ready to continue with your program.

2. Determine that you will persist in your efforts to reach the goal you have set.

You should envisage ahead of time the difficulties you will encounter. You should realize the length of time that will be required to achieve the goal. You should be cognizant of criticism you will receive. Knowing all this, if you still feel that you can continue to fight for it despite discouragement, launch your program.

3. Discuss your goals with other students.

A leader must have a following. He must have a powerful nucleus, either at the beginning or during the early part of his program. The leader who has no following is ludicrous. It is necessary, then, to find all the students who feel as you do. Ascertain the extent of their conviction. Find out how much they will help in your plan. Learn their opinions about the matter. Obtain from them any facts they may have. Seek particularly the critical student who will help you to see both sides of the issue. Do not neglect a single student whose opinion may be of value. Next, it might be well to talk the matter over with students who are at present influential. Possibly you can win some to your side and forward your program through them. At least you must know their feelings on the matter.

4. Plan the program.

Suppose you have considered critically the importance of directing campus interest along more substantial lines. Suppose you have secured valuable substantiation for the worth of this goal, and suppose you have discussed the possibility of inaugurating the program with a cross section of the student body, and know the local attitude toward it. You are ready then, to plan your program. You have gathered about you a good nucleus of persons who feel as strongly as you do about the matter. They have contributed their suggestions. They have volunteered their services. You have, further, seen the pitfalls and possible discouragements that will arise, and on the basis of this information and of the volunteered assistance, you are ready to plan your program.

Your program should be *specific*. In creating more cultural interests on the campus you should plan lectures which appeal to students, vivid library exhibits, and discussion clubs headed by popular persons. Debates, forums, book reviews, and lectures should be given more publicity and prestige and should be planned on popular but substantial issues. The concrete method of achieving these aims should be planned.

5. Allow your program to be criticized, particularly by the constituents of your group.

Remember that you want a practical program. You want to discover all flaws or impractical aspects early. For this reason it is well to allow the members of your group to criticize it in its early stages. The leader must know the sentiments of his group. Further, it is a rare leader who cannot profit from counsel with members of his group.

6. Launch the program with vividness.

One writer, when she discusses the change of group patterns, suggests the following means of making the campus conscious of the initiation of a new movement [36]:

- Student editorials
- Student addresses before student groups
- Conference to sponsor an outside speaker
- Informal discussions by student leaders
- Class discussions
- Tentative plans submitted to the group

7. Repeat your objective and methods often.

Do not drop your plan because it is not immediately effective or because it is not popular. Encourage the minority to continue its work.

8. Stay in the background if necessary.

Very often the person who has the seriousness of purpose to initiate a program of this type is not an individual who is suited to become the head man. In that case, find a head man. Select someone who is popular, who sees value in your program, and who has a large following. Let him assume titular leadership of the group.

Supplementary Readings

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CHAPTER XI

SOCIAL CONVENTIONS AND AFFECTIONS

INTRODUCTION

There is probably no question which we in America have evaded more consistently than that of sex. Well-meaning parents have refused to instruct their children about natural biological phenomena. The well-bred girl of a generation past was "sheltered" from any such knowledge, and her ignorance of these matters was regarded as a mark of refinement. The result has been a heightening of the children's curiosity so that they have sought their information in less desirable quarters. American parents have acted either as though there were no problem, or as though any problem of sex is in itself unwholesome. This blind attitude has been particularly culpable since movies, current literature, conversation, and other influences constantly stimulate the curiosity of those for whom the problem is unsolved.

If a difficult problem is to be settled it must be faced objectively and attacked with reason. Rather than to ignore sex, it is far more sensible to admit that there are vital problems in this important realm of life and that these problems are fundamental in producing our most cherished and exalted sentiments, those built around love, home, children, and family. It is necessary, then, that we face these problems frankly and thoughtfully and attempt to solve them adequately.

Organization of chapter. We shall first deal with our *primitive beginnings* of affections, and show the factors which mold and direct these original and vague urges. Then we shall discuss *conventional standards*, youth's *attempt to meet them*, and the *problems involved*. Most of the problems—masturbation, crushes, unachieved heterosexuality, and petting arise because of difficulties in meeting standards. We shall in each case discuss these problems and point to suggestions for avoiding them. In conclusion, in

Chapter XII we shall deal with factors affecting the climax of affections—marriage.

DEVELOPMENT OF AFFECTIONS

Because affections and sex experiences fuse in later life and the one may unconsciously affect the other, we shall not separate them in discussing their influences on the growing personality.

We differ in the expression of affections in our sex attitudes. John always has a new "steady girl." Bill is indifferent to girls. Joan is "boy crazy." Elsie is surrounded by boys and does not seem to let it affect her greatly. Anne, although pretty, does not attract boys at all and is sensitive about the whole matter. What causes these differences? Are they the result of inborn temperament and accumulation of experiences, or both? What are the experimental factors which mold our love life? A discussion of the development of affections should throw light upon each individual's present sex tendencies and problems. You should read each topic with the intent of understanding how this factor influences your life.

Basis of pleasant feelings. There is some evidence for a native general tendency on our part to possess certain temperamental traits. Some children are active, some passive, some "good," pleasant, and alert, some irritable [1]. With this as a basis, our differing experiences condition our behavior and we learn specific likes and aversions, specific attitudes and ways of acting. Thus by the time we reach college we all differ in respect to our affection toward others as shown in the above cases.

All of us, however, have a *natural tendency* to enjoy caressing, cuddling, and kissing. During our childhood development parental caresses are *associated* with loving care and with the *satisfaction of* our many *motives*. This association no doubt enriches the natural tendency to enjoy caressing. At adolescence the sex urges mature. Glandular secretions at this time make the individual more excitable but there is no evidence that they determine how he will act. The vague cravings he experiences are associated with thoughts or experiences of caressing. These conditions and his previously developed personality determine how he will behave.

Later we shall see in more detail how natural tendencies toward affection are modified, elaborated, and conditioned by the many specific experiences we meet during our development. The child and youth learns to experience a certain type of love in certain situations just as he learns to fear, dislike, or hate specific conditions. Romantic affections follow the same learning process that governs other personality traits. Experiences are associated with the various urges and guide their future expression.

Stages of development of affection. Observation of numerous cases has led to the following hypothetical stages.

<i>Period</i>	<i>Expressions</i>	<i>Time</i>
Autoerotic (love of own body)	Affection for bodily processes	Early infancy
Narcissistic (self-love)	Affection for own self	Up to about three years
Parental	Affection for parent	Up to about six years
Sexual latency	Affection less prominent	Up to puberty
Homosexual	Affection for own sex	Early adolescence
Heterosexual	Affection for opposite sex	From later adolescence on

The newborn baby's life revolves around eating, sleeping, and elimination. The older baby becomes interested in various parts of his body and personal needs. The child is most strongly attached to his parents before his interest in other children develops. The boy, just before puberty, derives greatest pleasure from boys' games and "other fellows." Of over 300 collegians, 54 per cent could immediately recall a period just prior to puberty during which they felt a distaste for the opposite sex [2]. Strong friendships sometimes develop in this period. Later, there is attraction to the opposite sex, and, finally, to one member of the opposite sex in particular.

At puberty the boy, for example, experiences restlessness and expansiveness. He becomes more keenly aware of the world about him. He associates his inner feeling with his friends as well as with the beauties of nature. He is then building the sentiment of love. He is living in a heterosexual world which teaches him that intimacies occur only between persons of opposite sex. His friends impress that fact upon him with their allusions to the opposite sex and by their behavior on dates and at parties.

This heterosexual attitude is not established before puberty. In early adolescence mildly amorous relation to other members of the same sex may be observed. Boys put their arms around their buddy's shoulder, tickle, wrestle, and exhibit other activities involving physical contact. Girls at this period experience "crushes" on other girls and, sometimes, on older women. Such behavior is rare in late adolescence, and in most cases is unpleasant to the individual who has definitely established heterosexual attitudes. A fixation at any of the levels before the heterosexual is considered abnormal.

Factors which influence development of affections. Our adult affections differ from those of others in terms of the factors that are most influential in our development. These factors include: (1) parents and adults with whom we associate as children; (2) our attitudes toward them; (3) the sex education they give us; (4) our playmates and friends; (5) the impressions we gain about ourselves during play; (6) the romantic experience we enjoy at adolescence; (7) the sex experiences that occur; (8) the daydreams we conjure; (9) the later social life we lead, and, finally, (10) courtship. We shall discuss each of these in detail.

Parents and adults. *Early associations with parents and friendly adults.* The child's affections at first are associated with the *mother* who feeds, dries, warms, pats, and generally cares for his needs. Later, the *father* becomes a more important factor in the child's development of affections. Often he satisfies the child's desire for new experiences, his desire to go places, to play roughly, to be shown new toys, and to engage in other childhood experiences. He comes into the home after the mother is tired from a day's supervision of the active child and shows great interest and affection for the child. In a similar manner, other *older children* and *adults* can win the affection of the child.

It is easy to see how these affections for older people are extended to other children of the same age when there is a cooperative give-and-take with them, and when there is mutual satisfaction of motives. Further, there is the natural interest in contemporaries who show similar behavior. One child may gain satisfaction from

protecting the other, who in turn is grateful for the protection. Another child acts as leader and introduces new games that the group enjoys. A third shares his toys and invites others to play in his yard. Affections or disaffections for brothers and sisters of the same or opposite sex, which may affect sentiments in later life, can be built up at this time.

Attitudes toward parents influence later affections. Studies of marriage to be quoted later show that the married life of individuals who have a very unfavorable attitude toward the parent of the opposite sex is more likely to be unhappy than that of other persons. Also, observations of maladjusted patients have led the psychoanalysts to believe that a strong attachment between parent and child jeopardizes the later marital relationship of the child. Such a parent may make the child *self-centered*. He or she may so color the child's life that he will never care much for the opposite sex.

The following cases show how parental attitudes operate:

One mother has an unwanted child whom she dislikes. This boy then learns to react with reciprocal coolness toward most women.

A father sees in his son traits of the hated wife and is gruff to both of them. This causes the son to devote his life to his unhappy mother.

A mother continually refers to the worthlessness of the girl's father, and causes her to suspect men.

Another mother loves the child not as a child, but gives to him the love she is unable to shower on her husband.

A father prejudices the child against the opposite sex in order to retain his daughter's devotion.

Sex education influences affections. Some adults regard sex as vulgar, shameful, or fearful; as something not to be discussed, but to be repressed or ignored. With this attitude flourishes the lack of wholesome sex education. The child who develops in such an atmosphere is not taught to accept the facts as normal and decent or to look upon reproduction and the related processes as clean, and beautiful, and capable of enriching life and its values. Only 37

per cent of a group of college students had received frank sex instruction, and 14 per cent said they had acquired shocking sex knowledge during the high school period [3]. The opinion of 1200 college women graduates is almost universally in favor of sex instruction to be given by parents, teacher, or physician before or during adolescence [4].

Writers concerned with child guidance recommend that instruction be given early in a somewhat *natural*, pleasant fashion so that early superficial *curiosities* may be *satisfied*. Later, as opportunities present themselves, more technical information may be furnished. Facts must be coupled with the proper emotional attitude as well as the accepted conventions and attitudes.

The older child should be taught to become sensibly conscious of persons of both sexes who have a lewd and perverted attitude toward sex. He probably also should understand the person who is struggling between the acceptance of sex ideals and a self-stimulated sex urge, each of these attitudes showing themselves at different times. Certainly it is unwise to inculcate ideals of sex without information about *pitfalls*, in the attempt to guide sex impulses rationally.

Too often passion and love are separated so that neither is complete. Unless the parent consciously guides the thinking of the child an unwholesome view of sex may be gained. The adolescent should appreciate the *naturalness of sex* on the one hand, and the *importance of social standards* on the other hand. Knowledge of these emotions, the modes of controlling them, and their role in enriching our affective life is important for future happiness. Studies of happiness in marriage give some evidence that sex enlightenment is related to a more satisfying marriage [5].

Students who were studied in a large Midwestern university were classified as (1) serious students, (2) socially well-adjusted students, (3) students who were badly adjusted, depressed, and confused, and (4) those who were poor in social adjustment. The percentage of men who had sex instruction in each of these groups are 74, 72, 27, and 36. The differences for the women were in the same general direction, but not as great. One cannot say that sex education or the absence of it caused the difference in adjust-

ment in college, but it probably reflected parental attitudes that differed in these groups [6].

Playmates and friends. *Early play.* There is also some case-study evidence to show that the later affections of the individual are dependent to some extent on those with whom he plays in childhood and adolescence. If the boy plays with smaller children and girls through childhood and adolescence and has never acquired the masculine attitude toward the opposite sex but rather has acquired a feminine way of looking at his own life and girls, there may be a blocking of the affection upon which romantic love is based. The individual may never overcome an aversion to the opposite sex resulting from early teasing by them or jealousy of them. This, together with some factors, such as shyness or segregation, which block the natural interest in them at adolescence, may prevent a growth of interest in the opposite sex [7].

Child and adolescent social and self-impressions. Sex attitudes cannot be separated from social life and self-impressions. We are concerned with the impression we make upon our peers. It is interesting that this self-impression arises from the treatment that we receive from others and in turn influences our attitude toward them. If a child's sex experiences, or the experiences he acquires in associating with his playmates, cause him to *think himself inferior* to others, he is disturbed. Inability to play the games that other boys play, shortness of stature, being the butt of jokes or raillery, physical unattractiveness and its attendant kidding, all affect the individual's impression of himself. These make him feel less the average boy and, in late adolescence, less the man. The same sort of experience occurs in the case of the girl who is less attractive, different in some fashion, obese, of a minority race or religion, or more shy and less sociable.

On a background of inferiority feelings, the problem of masturbation, improper sex proposals, vivid sex thoughts, sex dreams, teasing by others about one's sex life, or any similar experience may be magnified until it reaches disturbing proportions. Of a group of college students who were studied, 33 per cent say that they have been afraid that they were inferior to most people sexually [3]. The specific nature of these fears are probably that they differ from

others in organic structure, strength of sex drive, sex habits, development, fertility, or morality; belief that he or she is intrinsically very unattractive, or from inferior social stock, or belief that no one of the opposite sex could love him or her.

Sometimes these fears arise from *parents who frighten* the child when masturbation or sex sophistication is discovered. Sometimes they are implanted in young minds by older children or by quacks. Such feelings are thwarting to the individual, cause him to worry, or sometimes to overcompensate in order to redeem himself. There are cases of individuals who have carried erroneous ideas about their sinfulness, their weakness, and peculiarity through life and who suffer as the result of these ideas. There are other cases in which the individual has been spurred on by these unhappy thoughts to notable creative work. Of several hundred college students, 18 per cent admitted on a questionnaire that they had strong feelings of sinfulness and guilt in high school [3].

Attitudes toward oneself as a creature of love and affection are also influenced by experiences with the opposite sex on dates, at dances, and at social gatherings. Factors which *enhance the social value* of the individual, such as clothes, luxuries, generous allowance, car, family wealth or influence, are all effective in causing one to believe that he or she is worthy of the attention of certain members of the opposite sex, or able to attract them. Undue shyness, acne, beliefs that one is not attractive or likeable influence negatively one's attitudes toward the opposite sex. They also affect attitudes toward one's personal sex nature.

Romantic experiences as they influence affections. The child learns to expect romance from casual remarks, the movies, the fiction he reads, and from adolescent companions. He realizes that as a human it is the normal thing for him to fall in love and to be loved by another. Many children in grade school talk of sweethearts and are jokingly encouraged or teased about attention from a member of the opposite sex of their own age. Forty-five per cent of college students say they had the experience of "puppy love" in grade school [3]. Probably more had it but did not wish to admit it on a questionnaire. These experiences include a strong affection for the opposite sex. Sometimes it involves the showering of gifts and favors or compliments on the loved one, sometimes kisses

and caresses, and usually considerable daydreaming. Sometimes, however, they experience merely observation and admiration from afar, supplemented by young hopes.

Exactly how these early, often vivid, experiences influence later love life is only known through casual reports in autobiographies. They seem to fuse with later experiences. The composite experience determines in part those to whom we shall show affection when sex urges mature.

Personal inner life. *Sex experiences.* Our affections are so intimate that we often try to disguise the effect an experience has upon us. Later, when alone, we go over the experience with disgust, pleasure, or at times a conflict between both. Let us turn to some of the experiences which have their greatest effect on the life of the individual, and which are not often shown in his overt behavior. A considerable percentage of persons pass through childhood and adolescence without any actual sex experience other than occasional petting and possibly masturbation. A certain percentage of individuals, however, some of whom are prepared and others unprepared for the events by their elders, have various types of experiences with differing results. These experiences are sometimes the curious experimentations of children who have been uninformed of sex matters or of those who have gained information from lewd sources. The child may be initiated into masturbation or some other form of sex play by an older child or, in rarer cases, by an adult. Some idea of the extent to which this type of initiation exists among the better classes is seen from a questioning of 1000 married women. Twenty-five per cent admitted sex play before they reached fourteen years of age. *Of these*, 15.7 per cent admitted to emotional relationships with other women, with physical expression, 39 per cent to spooning, and 7 per cent to intimate sex relationships with men. Except for the spooning, which varies from mild kissing to less frequently occurring but extensive intimacies, these percentages are very small [8].

Sometimes, as case studies show, such experiences color the attitude of the individual toward sexual relationship even into adult life. Other times the effects of these experiences are "outgrown." They are covered by more acceptable and conventional expressions

of emotion which influence the individual so that he has neither a strong aversion nor an unwholesome attraction to specific sex acts. All of these experiences influence our affections for others to some extent and fuse to make up the adult's sex attitudes, urges, and practices.

Peculiar sex tendencies often grow from sex experiences. The various aberrations of sex may be traced usually to childhood or adolescent experiences. The compulsion toward peeping, exhibition of self, and various fetishes, such as excitement at the sight of certain types of hair, of certain facial features, of objects of clothing either in the opposite or same sex, are examples. A normal case taken from a college student's autobiography might be used as an example:

"I was just fourteen and girls interested me little. My father and I were vacationing at a resort, an experience which in itself was very pleasant. There sat at a table near ours a beautiful girl about my age, blonde, blue-eyed, demure, and reticent. I watched her for several days and thought of her when I was lonely at night. One beautiful moonlit night we were introduced. I shall never forget how she looked at me with those large, modest, blue eyes. We talked on the large veranda and then strolled through the thickly wooded grounds of the hotel. At about three hundred yards from the building we sat on a bench and talked. I have a picture of that spot yet, a cool, wooded area, lit here and there by the moon. I remember how the pine needles felt under my feet. We sat close and soon I had my arm about her, but she objected and I had to be content with fondling her hand. It was the first time I had ever felt passion and I was as emotionally wrought up as I have ever been. I held her hand, caressed it, idolized it in the moonlight, became eloquent over its beautiful shape and lines. To this day women's hands fascinate me; I become emotional and have an urge to hold them, caress them, follow the lines in them. Sometimes this urge is so great that I want to hold the hand of the girl next to me in class. I trace my compulsion to hold hands to this experience which I daydreamed about for months. I became as conscious of girls' hands after that as most men are of their faces."

Just as this normal compulsion can be explained in terms of past, pleasant behavior so can the abnormal. The sex pervert usually has had early sex outlets similar to his present perversion. The peeper, for example, was aroused early in life by some event he saw through a window. This may be followed by an orgasm

(the emotional sex excitement) and sometimes frequent repetition of the experience in actuality or imagination.

Daydreams. In cases in which the individual has had a vivid sex experience in childhood and this experience is counter to the training he has received, there is a conflict, a feeling of guilt and remorse. Sometimes there is a fear that the experience will occur again. There may be an aversion for the person who presented the experience to him, or other persons who show some similarity. These anxieties and aversions may cause the child or adolescent to worry unduly about the experience, to dream about the consequences, or to plan compensatory acts to redeem himself.

In cases in which a conflict does not exist or is not strong, the adolescent may supply through his dream world a perpetuation and elaboration of the early experience.

It is known from case studies that daydreams occur and influence the life of the individual. This influence is much greater if the normal outlets of the individual are *blocked*, that is, if he does not live a full life which involves creative work and contacts with other persons, particularly those of the opposite sex. Even in cases in which a youth has a healthy outlet for his affections for the opposite sex, daydreams occur. He supplements his experiences with his loved object by dreams of experiences with her, of later life, and by dreams of what he would like to do for her. Dreams of possible accomplishments and their impression upon one's fiancé are common.

Unhealthy daydreams are those which concern happenings which are grossly *incompatible* with the dreamer's *ideal*. These dreams may consist of the elaboration of a childhood sex experience which he condemns some of the time and yet enjoys in dreams at other times. They may also consist of unpleasant worries over the consequences of early behavior which the individual has never discussed with anyone. Such dreams often color the conception the individual has of himself as a possible lover.

Miscellaneous factors which influence affection. In addition to the individual's own experience and daydreams there are the experiences he gets through conversations, the literature he reads, and all that he sees in plays and movies. He or she also participates in

"bull sessions" with the other fellows or girls. The influence of the actions of friends and acquaintances of his own age and of an older age cannot be underestimated. Similarly, the influence of those of the opposite sex for whom he or she has had a strong affection is considerable. All of these factors are complicated by the background upon which they fall. Background includes popularity, clothes, money, and successes, as has been mentioned before.

Summary. We have discussed under the development of the personality the growth of those emotional experiences which constitute the affections and sex life of the individual. We have noted how parental attitudes and treatment and relations among brothers, sisters, and other children are important as direct and indirect influences in the development of affections. We have also noted how early sex experiences, education, and guidance, acquired romantic attitudes, the individual's impression of himself, the influence of his companions and the nature of his daydreams are factors which affect the growth of romantic love. All of these experiences and attitudes influence the original tendencies in the individual to be affectionate and to enjoy the accompanying gestures and behavior. The original reactions are *conditioned* and *associated* with environmental stimuli.

Courtship. *Courtship is a stage in the development of affections.* Courtship may be viewed as the final rise toward the climax in the development of affection. At this time under our conventions the individual has tentatively chosen the lifelong object of his love. It is the period during which there is a fusion of the *natural affections* which have been individualized by environment, the awareness of the vague sex urges that are arising, and the many *sentiments* that have been built around his loved one. These all are amalgamated into "love."

Background of courtship. We in America take for granted romance in relation to marriage. Many assume erroneously that such is the attitude the world over and has been from time immemorial. In many places today romance in marriage is nonexistent. A romantic attachment between mates is foreign to many primitive peoples. Marriages in many European countries are ar-

ranged by the families of the individuals concerned. These decisions are made on the basis of similar cultural, social, and class interests rather than personal attraction between the principals. Some sociologists decry our tendency to *overromanticize* marital relationships and ignore those traits which lead to a more stable home life.

The young American girl and boy think that they have been destined to meet, that their bliss will continue through all the problems of living together. Under the influence of this blind attraction all the incompatibilities of temperament, habit, attitude, and station in life, as well as all other indiscretions of the act, are overlooked. We shall see evidence in Chapter XII that the ideal marriage is probably a fusion of a *practical* and *romantic* match—*harmony of psychological make-up plus mutual emotional attraction* and discovery of psychological compatibility [9]. This can be achieved through the custom of courtship which has arisen since civilization has become more complex and the average age of marriage postponed.

Activities during courtship. The relationship existing between the average college boy and his steady date will illustrate the processes which take place in courtship and their role in sex adjustment.

Mr. A. meets Miss B. in class, at a dance, at one of the many young people's *rendezvous* or at a fraternity or sorority house. He telephones her for an afternoon or evening date. He may take her to one of the accepted places where young people meet, have a "coke," and dance. They talk about many superficial things. Maybe they will walk across the campus or in a nearby park, sit on the sorority house porch, play the radio or victrola, or go to an afternoon show. If they appear congenial, if she doesn't seem too "high hat" or naive or if he doesn't seem too crude or immature, and if there is mutual physical attraction, the relationship will in all likelihood be continued. There are some cases in which a boy will persist even though the girl has indicated by her sudden unavailability that she isn't very much interested, but most times he "won't stand for any girl to give him the run-around."

If the two become exceedingly friendly, they will be found together quite often. This culminates in some sort of public declaration that they are not dating other members of the opposite sex. In college this is often done by the acceptance and wearing of the boy's fraternity or

school pin. Afterwards and sometimes prior to this time, the pair engage in much work and play together, such as dining, attending classes, movies and concerts, and studying. Many of the pleasant experiences that are available they enjoy together. Together they appreciate the change of seasons, the beauty of the surrounding country, latest music, jokes, books, and gossip. From the experiential viewpoint, the emotional attraction which may be based at first on a few physical features, later is embellished by many common, emotionally pleasant experiences. All of these pleasant experiences become fused and associated with *her* or *him*. Caressing is under the control of the ideals of the pair.

Value of courtship. From the adaptive viewpoint, there is a *testing of compatibility* during this period. There are disagreements. He learns her habits, her moods, her likes and dislikes, her aspirations and dreams, and she learns his. An initial attraction does not last long if there is frequent bickering and disagreement. Pins are returned and relationships terminated when interest seems to wane, or when one or the other is dividing interest and time with someone else. The affair may end with a quarrel or during a vacation period when they are separated and other eligibles appear.

The pair usually learn not only each other's *habits*, but also each other's *ideals*. They learn the attitudes of the other on every important subject—religion, family, politics, and education. They gain knowledge of the emotional life of the other. They sometimes gather more profound knowledge, such as whether the loved one will "wear well," grow mentally, or can "take it." It has been stated that if this most intimate prying has been preceded by a well-cemented relationship it will be less dangerous. Mental intimacy is highly valuable. Physical intimacies, even as found in petting, are controlled with greater difficulty and are apt to gain undue attention, to produce selfishness rather than pleasant emotions shared in common. Physical intimacies may produce mental conflict in one or both. In no case should such relationships precede a well-grounded psychological fusion of personalities.

The delay of sex relations until conventional marriage is a part of the above type of courtship. The attraction for one another is associated with the many pleasant activities which make a full life and enrich the relationship between the pair. The relationship becomes not only biological attraction, but a *complex emotional ex-*

perience centering around the love object. From this grows one of the finest emotions human beings have experienced; the self falls in the background, and uppermost in the mind is an appreciation and *sacrificial consideration* of the person loved. Man has achieved this infinitely richer and more enduring experience through self-restraint, by *delaying sex gratification* on the impulsive level. He has in this aspect metamorphosed from a primitive man to a gentleman.

Bases for sex attraction. Adolescents' answers to questionnaires indicate that in attraction to the opposite sex physical beauty, especially of the face, is the most potent stimulus. Some find other anatomical patterns more important—beautiful hands and feet, bodily contours and build, specific details such as eyebrows, ankles, and mouth, and others refer to clothes rather than the person. Intelligence (education), personality, honesty, affection, and good manners follow good looks in the order named as qualities which adolescent boys think their ideal girl should possess.

Whatever is in vogue as to costume, hairdress, cosmetics, manners, and speech constitutes sex appeal for the generation then on the scene [10]. The truth of this generalization can be casually noted by the conformity in style in high school and college of the boys or girls who are the most popular.

"Disposition and personality" is voted first place and "health" second place by college students. Parents, however, place "health" and "same religious faith and moral standards" high in the list of desirable qualities in the prospective in-laws [11].

Despite the relative importance of these factors, the person who attracts us is usually one who lives near us. He has been subjected to influences similar to those that have molded our behavior. He is selected to some extent because he has been available, and it has been possible to know him well. This propinquity factor is particularly important in the lower economic group [12].

It should be added that he follows the vogue with respect to clothes and grooming and usually is "up to the minute" in repartee and behavior. He is popular and attractive. The factors of *novelty* and *uncertainty* are in the background of sex attraction. Those young people who are not easily figured out or who are new on the scene

are at first very attractive to others. No doubt these factors are important in flirtations.

CONVENTIONS

Emphasis on chastity. In America we emphasize chastity as an ideal. The church demands a chaste life of its members; society penalizes obvious deviations. Youth is told that chastity offers the greatest happiness and allows the most ideal later sex adjustment. Unfortunately, the findings of statistical studies, systematic psychological and medical case histories, shed only indirect light on this problem. Psychologists are unable at present to offer direct objective data to substantiate or disparage the chaste life in a society which regards this as ideal. We shall, however, consider chastity as a standard of our social milieu and evaluate the arguments for and against it in terms of the empirical findings and accepted principles of psychology.

Meaning of chastity. Before we discuss chastity, let us point out what is conventionally meant by it in this country. Few would recommend for the average man complete, lifelong celibacy. Similarly, few would deny celibacy to those who wish it and who demonstrate their ability to adjust to it by living a sane, stable life. History is replete with the names of celibates who have helped in the direction of man's destiny. These personalities are not limited to monastics, but include many who live beyond the cloisters in an active, social world with human problems impinging daily upon their consciousness. Among the rolls of influential well-balanced teachers, religionists, social workers, statesmen, and writers will be found the names of many celibates. It has been said that the extraordinary energy which these persons exhibit in their work results from their celibacy. Psychological theory substantiates this view to some extent in pointing to the force which may be exerted through compensation for unsatisfied motives.

Chastity for the average man or woman, who plans to marry, have a family, and lead a conventional American life, refers to *sex continence before marriage and limitation of experiences to the mate*. As we shall see later, this is an ideal condition which is not easily attainable nor universally existent.

Traditional motives for continence. *Disease.* In the past those who emphasized the desirability of chastity as a way of life offered a number of *negative arguments*. This resulted sometimes in viewing continence only as an alternative to great unhappiness rather than a positive ideal conducive to happiness. An emphasis was placed on venereal diseases which are a result of promiscuous sex life. The pernicious nature of these diseases was stressed. The role of venereal infections in mental disorders, in blindness, and in bodily deformity provided a dramatic means for pointing out the dangers accompanying promiscuity.

Whereas the avoidance of these diseases is and will be for a long time a strong argument in favor of a rational sex life, education regarding the prevention and cure of these diseases is being rapidly disseminated so that the force of this argument against unchastity has been checked considerably.

Disgrace. Fear of the "disgrace" which accompanies impregnation, abortion, illegitimacy, and forced marriage also had a strong deterring effect in the past generation.

This fear, though it remains justifiable, is similarly waning in its power to control behavior. Knowledge regarding the use of contraceptives is quite widespread. In addition, it is less difficult today in an age of rapid communication to move temporarily to another community in case of impregnation and subsequent confinement and to escape loss of standing in one's own group. Adoption agencies afford a means of providing for the future of the child, thereby lessening forced marriages with their subsequent evils. Finally, the attitude toward illegitimate children has become more reasonable and humane.

Disgust. Besides these two general sources of fear which have been widely used in urging chastity, disgust for sex has been instilled in youth by parents. Girls have been taught to look upon sex as an abhorrent aspect of life. A one-sided presentation has been given regarding it, often to the extent of jeopardizing later marital adjustment. Today wholesome sex education does not emphasize disgust for sex as a means of control.

Fear alone has negative value. It is doubtful whether inculcated fears such as those mentioned above were ever a wholly sound means for preserving chastity. These conditions, which many of

us should fear, cannot be ignored even today when they are less imminent. Disease, disgrace, and undesirable marriages are sources of great unhappiness and, although they are negative means for guiding behavior, they cannot be disregarded. Disease and the fear of it still exist. Disgrace continues to mar personalities permanently, and forced marriages perpetuate an unhappy choice. The psychologist, however, who is interested in the learning process, in character building, and in personality development constantly urges us to think of *positive* in addition to negative motivation. He suggests presenting ourselves and others with stimuli which arouse desirable action as a frequent substitute for and supplementation to punishment for an undesirable act.

Fear is one of the strongest negative motives. The study of abnormal individuals has shown us the dangers of inciting strong fear. It causes a withdrawal reaction and paralysis of behavior rather than redirection of it along wholesome channels. Fear is a highly unpleasant experience. There are times, surely, when it is necessary to appeal to fear in the control of behavior. Nevertheless, when we may choose between fear and a more positive form of motivation like *love* and *attraction*, the latter is far more desirable. Therefore, fears should be subordinated to more positive arguments in urging chastity.

Positive motives are more satisfactory. The positive appeals or motives for conventional behavior have been less universally presented than the negative. In fact, seldom have they been effectively suggested to young people. Too frequently these positive motives have been advocated by persons whom virile, wholesome youth could not respect. These persons seem oversentimental and abnormal in their concern for youth's welfare. The positive motives that appeal to everyone are personal integration of ideals, self-esteem, love, attraction, social recognition, and other individual experiences which lead to a full, happy life. They can all be presented as end results of a chaste life.

Ideals promote control of behavior. Conventions provide an attitude to govern our relations with the opposite sex. When ideals are effectively built up, they facilitate the behavior that is compatible with them and tend to prevent behavior which will be followed

by regrets. They define what we should and what we should not do. With practical ideals the relationship between us and the opposite sex is normally one which is highly pleasant. The whole force of one's personality is behind these satisfactory acts. We can associate them with all of the other pleasant aspects of our experience rather than suppress them from association with that which we approve. Let us be more specific.

Bob holds chastity as an ideal and seems capable of preserving it. He regards attractive girls emotionally but without conflict. His attractions are wholesome and natural and lead by his own regulation to conventional and socially acceptable behavior. Courtship and marriage are his goals. He allows his affections to grow slowly and take a natural course. If his sentiments are reciprocated by the girl, the pleasure is enhanced. If he finds his attitudes, interests, and motives are similar to hers, his attraction is facilitated and increased. Under these conditions they develop a highly pleasant and stable relationship.

The exquisite emotions that arise from such a relationship are not hampered by negative attitudes, nor by conflicts of standards or ideals. The relationship is, instead, constantly enhanced by other pleasant experiences which he can continually associate with his romantic experience.

On the other hand, sex intimacy involves a tumultuous emotional and cognitive (knowing) experience with which one cannot trifle without deep-seated results. In many cases, once physical intimacies are started, with the sole goal that of self-satisfaction and attainment of thrills, they are not easily checked or controlled until final physical satisfaction is attained. As has been pointed out, these physical satisfactions sometimes involve serious consequences which the individual did not anticipate and cannot meet. To be more specific, if one continually daydreams of sexual satisfaction or leads to physical intimacies on dates he arouses and intensifies strong desires. As these desires increase in strength they become more difficult to control. They are blind, urgent, and seem to dominate the entire personality.

Harry has come to feel and act as though his major aim is sexual gratification. His reputation, pleasing personality, and control of himself and others have become secondary to his impulses regardless of what legal or personal scandals they may involve. He constantly stimulates himself with phantasies of sexual gratification. His environment

allows no direct outlet for this intensified urge, but daily events fan the flames which his standards oppose.

Margot has had few dates in her life. Few boys have known her well enough to like her. She is not unattractive but she is very retiring. She has substituted for firsthand relationships with men pulp magazine stories which supply specific details of "love." She elaborates on these in imagination only to reprimand herself later. For several years she has daydreamed of men in her environment and has later had the fear that they would detect in her actions the nature of her thoughts about them. This makes her vacillate in her attitude toward them from friendliness to hostility—behavior which causes them to call her "queer."

Self-esteem demands discreet choice of sex partner. Mating or sex intimacy, as one author has brought out, involves the choice of a sex partner and all of the consequences thereof, regardless of the circumstances under which it occurs [13]. The sex act is highly intimate. It consists in setting aside all barriers, a move that the individual who has self-control and respect makes only when he has found a true mate. Intimacy that is the exploitation of another person through the arousal in that person of feelings which are not reciprocated is crass. The choice of a partner who is inferior in social, cultural, and personal status involves undesirable results.

In our culture sex intimacy to the average person with standards constitutes a major psychological step which involves all the partner's values, strongest attitudes, and innermost feelings. These inner experiences are the most sensitive aspects of the personality and cannot be treated lightly. They have been built up over a period of years and are not changed by single events. It must be remembered always that attitudes, values, and sentiments involve neural structures. They also involve muscular, glandular, and visceral changes. Tampering with these attitudes is tantamount to experimentation with vital organs.

Chastity enhances love. There is considerable evidence in individual testimony to indicate that sex experiences may or may not be pleasant. To some women and men, sexual intercourse is unpleasant or merely mildly pleasant. Sometimes in marriage, months will elapse before the sensitive individual, more frequently the woman, will derive unalloyed pleasure from the sex act. Impulsive

young people frequently feel bitter disappointment with the pre-marital experimentation, which must occur under highly undesirable conditions. The physical act of sex expression is not in itself the basis for the rich experience of those who are best adjusted in this respect. Rather, the mental component is the more important aspect. This is particularly true of women, whose attitude toward this side of life is more sentimental. The sex act, stripped of the mental component, is merely the secretion of bodily substances during a marked physiological excitement.

Sexual intercourse in married love is the *fusion* of emotions and sentiments of *two personalities*. Sex is a personal matter and intimacies are not only physical acts but also a mutual subjective experience that is very rich and complex. Intimacies involve many psychological factors, some of which are respect, companionship, hope, security, trust, faith, envisionment of the future, and mutual enhancement of common motives.

The most enduring happiness, it is conceded, grows from a relationship of this type rather than from the sexual fling or orgy. The orgy results in momentary physical gratification without all these other psychological satisfactions. It is also usually followed by depression. Few persons can experience the physical gratification divorced from the psychological without being keenly conscious of shallowness and sometimes sordidness and cheapness. Physical gratification may establish a strong sex habit, but this experience may be a compulsion rather than a rich emotion.

It has often been said by those who argue for sex chastity that an early sex experience may act as a short circuit and prevent later emotional development on a higher level. It is to be expected that the adolescent who is subjected to unsavory adult sex experiences will establish his sex life on the physical level. He is impatient with the "romantic stuff." He may never know the thrill that comes from such slight events as the touch of the hand of a member of the opposite sex, a smile, a letter, a walk through the park. Many of the other symbols which are associated with sex and which occur previous to marriage and sex intimacy will remain outside his experience. Those who so short-circuit their sex life usually do not allow the many intervening stages to occur before sex intimacy.

Love and lust are not synonymous. Love is *more complex* and

less impulsive and intense than lust. Love involves the sentiments mentioned above; it is a pervasive, integrating experience. Love is selective and unselfish; lust promiscuous and selfish. Love is probably the most valued experience known to man. It does not develop naturally in all people. It must grow from physical attractions, ideals, and sentiments. Genuine love goes farther than this. It involves the enrichment of the physical with sentimental values. It is enhanced by reciprocal emotions from the loved one. Chastity, then, results in delayed satisfaction. It allows the above-mentioned sentiments to develop.

Incontinence is not a masculine necessity. There is a common belief, almost a superstition, which appears largely among the lower economic classes, that continence is effeminate. Those who hold this belief usually think overt sexual expression is necessary for health. They regard it as a biological necessity in the case of men. Accompanying this view is also the thought that nocturnal seminal emissions or "wet dreams" are unhealthy. All of these beliefs are false. Overt sex expression is not a biological necessity in man. Nocturnal seminal emission, if it occurs naturally at intervals of several weeks on the average, is normal and is a means of achieving the release of tensions. Usually, among the groups that hold these beliefs there is constant stimulation of sex impulses through conversation and stories. It is this verbal stimulation that causes the tension and the desire for expression rather than physiological factors. This, along with belief passed on through the drugstore-corner school of knowledge that the suppression (often "control" is meant) of sex is ill advised, causes the individual to feel he must have a physical outlet.

Chastity does not require in the realm of sex behavior qualities which are not demanded of men and women in other realms of life. Self-respect, conscientiousness, idealism, honesty, and responsibility are qualities that are demanded of the individual of superior caliber in vocations, sports, and other avocations. The standards of behavior in the realm of sex are no different than in other relationships.

Individual differences in attitudes toward chastity. Examples of individual differences. As in other traits, individuals differ in their

desire and capacity to lead a chaste life. These differences seem to be due to the type of sex education the individual has received, his ideals, associates, recreation, and the extent to which he strives to satisfy his dominant motives. For those who have enjoyed a wholesome education, a happy family life, a childhood filled with absorbing interests, and who are imbued with a rather high code of ideals, chastity will have a stronger appeal than for others. To these people arguments for chastity will have more meaning. In addition, the ideal will be more easily reached by them. A person who expects to remain continent must have a wide range of stimulating and absorbing interests. We might look at the attitudes of three different students.

Jack has had a wholesome sex development with sensible sex education. Chastity has been associated with highly satisfying romantic love experiences. He believes chastity the best basis for stable romantic love. He has sex urges but associates them with later wholesome satisfaction through marriage. He is strongly attracted to girls but his relationships with them consist of outdoor games, dances, companionable study, discussions, and hikes. His physical attraction to them is always somewhat in the background and colors favorably all these relationships. It is controlled and its expression is indirect. Once or twice he has thought himself in love with one of his many friends of the opposite sex. Each time, after a longer acquaintance with the girl, he has realized that they were not psychologically compatible.

Paul's sex life has developed without systematic guidance. He was exposed to sex experiences early in life and has come to view the opposite sex almost entirely as a source of physical satisfaction. He asserts that there is no difference between lust and love, which means that *to him* there is no difference. He has never acquired ideals of chastity. He regards continence as unhealthy and unnatural.

Henry's attitudes are the result of a puritanical influence. He inhibits all thought of sex, considers disgusting anything that is physical, and limits his discussion of sex to empty, sentimental symbols which are divorced from anticipation of later physical contact.

These three examples represent only a few of the many sex attitudes and behavior patterns found in society. Although all three cases are young men, similar attitudes are found in young women [14]. There are other reasons for incontinence besides the ones shown in these cases. Impulsiveness, curiosity, fear of being

sexually abnormal, influence of alcohol, desire for popularity, and social pressure from associates are a few other factors related to incontinence.

Adjustment to differences in standards in associates. It is argued that a college student should expect some of his associates to differ from him in sex behavior. He accepts differences in eating habits, neatness, conscientiousness, speech, use of money and other patterns without too much disturbance, and so should he accept these other variations from his standards. He should know that some have few sex inhibitions, others are strongly inhibited, but most are balanced in this respect.

Certainly a college student should accept the attitudes of his acquaintances with caution, since the codes which they find workable may cause great emotional upheaval in his own case. The acceptance of differences in sex behavior in one's associates, along with some understanding as to why these differences occur as suggested by the factors stated above, will prove helpful to one who is attempting to reconcile his own attitudes and behavior with those of his associates.

It must be realized further that chastity is an *ideal* state and as such it is not reached by all persons or attained easily by those who do. It requires parental and educational foresight as well as individual effort. Nevertheless, there is no doubt that it is attained, along with personality adjustment, by a large group of persons of high standards. Fifty per cent of male and 75 per cent of female college students stated on an anonymous questionnaire that they had never experienced sexual intercourse [14].

Chastity is more appealing to those who think through their behavior. Most of those who characterize standards of chastity as "a lot of bull" refuse to discuss the matter logically. If they do discuss it they usually admit their motives are selfish and justify their action on the grounds of self-pleasure or "natural urges." There is little *consideration on their part for the other party involved*.

It may be argued that if we are presented with a vivid picture of all that chastity can mean on the one hand and all that incontinence can mean on the other, it is doubtful whether we shall choose the latter. To be sure, very often our specific behavior—chaste or unchaste—is not deliberately chosen in a cool, rational

mood. Instead, unchaste behavior is usually the consequence of impulsive acts. If we are made vividly conscious of all that the two courses of action mean, if the events of the moment are not too compulsive, and if we have a fairly stable background, most of us no doubt will choose the chaste course.

Mary's ideals of behavior are gradually being altered by a boy of whom she is very fond and whom she dates frequently. Her opinion of what constitutes permissible petting has broadened considerably from her original standards. She is one of a group one day whose conversation turns toward a girl they all know. The gossip concerns the girl's furtive affair. Each one has some detail to add until Mary is appalled by the picture of sordid meeting places, use of fictitious names, and distasteful and shocking details which the whole story presents. As a fastidious person, she is deeply shocked when she realizes she has been considering the same climax to her own affair.

It cannot be too strongly emphasized that the sex ideal and all that ideal represents must be associated with the *specific acts* leading to chaste or unchaste consequences. For this reason it is argued that an attitude, mental set, or ideal of chastity must be built up before adolescent sex experience. This ideal should be *realistic*—one based on events as they will probably occur in our lives. An ideal which does not prepare one for real experience will be easily discarded.

To be more specific, it is argued that if the boy (or girl) realizes the subsequent attitudes that he and his partner will have toward their behavior and toward each other, and the remorse and anxiety which will remain in their minds for some time to come, he will be less impulsive at the critical moment. If he realizes at the initial surge of passion that after the excitement has subsided there will follow a depression during which many of the following questions will rush through his mind with their unpleasant trail, his conduct will tend to be affected:

What does she think of me? What kind of person is she? Does she behave like this with all boys? Does she think I behave like this with all girls? What attitude shall I take when I see her next time? Will she be disgusted with me? Have I contracted any disease? Will any consequences result? Does anyone suspect? Does she love me, or was she merely swept off balance by emotion? Will she discuss this with parents or confidants? Do I love her enough to have justified

my behavior? Am I obligated to her as the result of our experience? Have I started something that I am not willing to continue? Have I broken any of her strong ideals? Will she expect affections that I do not feel? When I reveal that I am not in love with her will she be greatly disillusioned and disturbed? Am I an intrinsically immoral person? How can I have done what I did, when I am so disgusted by it now? Do I have little will power and poor character? Is this girl enough like me so that we could be life mates? Have I been blinded by lust to other personal qualities which I could never learn to love? Will I be man (or woman) enough to handle any consequences that result from this? How long will I be disgusted with myself as I am now? Does the behavior that I have shown fit in with the rest of my personality? What will my mother, father, and those whom I love most think of what I have done?

Chastity does not assure the development of love. As in most human experiences, love develops from a balanced attitude toward physical intimacies. Early physical intimacies may jeopardize the development of enriched love experiences. Complete disinterest in physical intimacies with the opposite sex likewise does not give promise of later enduring love. There are some individuals who have developed an abhorrence for the physical side of sex because of some early training or experience. In compensation for this they build up a wealth of sentiment. They talk of pure, beautiful relationships untouched by the crassness of the physical side of love. Love has an experienced or *anticipated physical aspect* regardless of how mild or implicit it may be. It is doubtful whether true love for the opposite sex ever exists without a biological foundation. A marriage based on sentiments dissociated from sensory experiences will rarely satisfy both partners.

There is some evidence to show that when a physical interest in the opposite sex does not develop during youth and early maturity, it seldom develops later. It is well then for the individual who is totally disinterested in the opposite sex to place himself in an environment and mental state which will be conducive to the development of such interest. This subject is discussed in detail under "Redirecting crushes" (pages 377 to 385).

Conditions which foster chastity. We have already mentioned wholesome sex education, a happy family life, a childhood period

filled with absorbing interests and hobbies and social successes as a hypothetical background which is conducive to chastity.

There are no systematic studies on this question but we might draw upon observations that may be made readily on the campus. One meets students who have had a background such as is described above quite frequently. They are experiencing a full life which offers at present many sources of pleasure and points to a future which is worth anticipating. These students have acquired a reputation for being clean-cut individuals who are capable of having a good time, of meeting responsibilities and shouldering them, and of projecting their lives into the future. They are masculine-minded young men and feminine-minded young women. They experience wholesome contacts with well-adjusted members of the opposite sex. As one writer has stated, the best *insurance of chastity is the love of a high-type member of the opposite sex* [13]. These youths are usually strongly enamored of some high-type individual of the opposite sex and center their lives around this person. In such cases each symbol of affection from the loved person is highly satisfying to them. In short, their daily routine permits the satisfaction of basic motives through broad interests and habits and allows the growth of satisfying personality traits.

To summarize, let us list the factors mentioned above which are theoretically conducive to the well-adjusted sex life:

1. Ideals.
2. Stable home life: affection for parents, understanding, and companionship of parents.
3. Normal relationship with the opposite sex.
4. Normal relationship with the same sex—good, dependable friends with similar interests and attitudes.
5. A rich background of sentiments for the opposite sex.
6. Exercise and physical play.
7. Absorbing social life.
8. Social recognition—reputation.
9. Hobbies and interests.
10. An absorbing lifework.
11. Self-guidance of mental activity through direction of attention and thinking.

These factors are mentioned by some young people as helpful in aiding sex adjustment. However, some persons who hold chastity

as an ideal fall short of it through sex dreams, manipulative practices, and petting [15-17]. One need not surrender an ideal because of a lapse.

Meeting sex conventions is an aspect of personality adjustment. *Importance of conventions.* We cannot and dare not ignore conventions. Furthermore, we do not wish to ignore them. We eat, sleep, talk, walk, and dress in certain ways. Even the vital functions such as births and deaths have their social conventions. Those of us who have thought of the matter at all are convinced that there are many marked advantages to conventions which have caused them to develop and to survive as long as they have. Many conventions have no practical value but contain esthetic elements. As there are conventions to govern other aspects of human behavior, there are conventions to regulate sex. Sex, being one of the stronger urges and being bound by many stringent taboos, causes more obvious clashes with convention than any of our other rules of conduct. Sex conventions vary the world over. As is brought out in Chapter XII, until a foreign convention is sanctioned in our community, we either retain the existing one or suffer the sting of social ostracism.

Student attitudes toward conventions. Several surveys of students' attitudes indicate how strongly the members of this group feel on conventions, at least when expressing themselves on attitude blanks. Five different studies among college and high school students show sex irregularities to be rated first among the primary "crimes," "sins," and bad practices. Certain sex offenses are rated by both sexes to be worse than offense against life. On a scale from -10 (bad) to +10 (good), illicit sexual intercourse was rated -9.1 by women; -6.9 by men [17]. In another study, the rank order for crimes was: first, rape; second, homicide; third, seduction; fourth, abortion; fifth, kidnapping; and sixth, adultery. Sex crimes headed the list of 19 [18].

Although there are individual scandals, cases of irregularities found in fiction, boasts of personal exploits and unconventional standards, rumors of irregularity in the lives of acquaintances or persons in the limelight, and the advocacy of sexual freedom by some writers, the people of our culture continue a strong defense

of conventionality in sex life. There is a temptation at times on the part of many individuals, and always on the part of some, to exaggerate the frequency of unconventionality in order to support their own wishes for it. The studies of marriage, however, show prevalence of the desire for the conventional and the importance of a regular sex life for marital happiness. Happy is the individual who orders his life so that most of his motives can be satisfied in a conventional fashion, who has breadth of interests and variety within each group of interests. Preoccupation with a form of sexual gratification upon which society frowns is certain to result in unhappiness and possible tragedy.

Realize that most young people have the same problem in the main as you. All of us are endowed with sex urges. Our varied experiences determine to a large extent what ideas and impulses will be awakened when these urges are aroused. Further, our experiences determine largely what situations will stimulate sexual ideas and impulses to action. We do not differ, however, in the existence of some kind of sex urge. We are similar in that we are all subject to some sort of conventional restraint.

One helpful attitude for the young person who is trying to live up to standards which he has rationally accepted is the realization that many others whom he admires have similar problems. This attitude is helpful regardless of the conventions he is trying to meet or the problems with which he is battling. He will find that there is a certain percentage of the persons whom he knows who are striving with identical or similar problems either at present or in the past. Further, in addition to those fighting the problem, be it masturbation, incontinence, crushes, or some peculiar sex tendency, there is a greater number on the fringe of the problem. They are not actively disturbed by the problem all the time, but they have mild forms of the difficulty or are troubled by it some of the time.

The more vividly the individual realizes that others are struggling to make an adjustment similar to his, the more helpful the realization. Further, the more he respects the other struggling individual the more he is aided. For this reason one should look around him for others of the same or opposite sex whom he re-

spects and who from their behavior appear to be successful in making the type of adjustment he is trying to achieve.

THE QUESTION OF PETTING

Nature of petting. "Petting," "spooning," and other names applied to practices of love making vary greatly with time and locality. No statement can be made concerning these practices until it is clear what the term includes and what practices are subsumed under the topic.

To some the term means *lust* practices—"play-at-love," promiscuous and selfish, with little thought of the partner as a personality. The relationships in such cases are ephemeral. The individual holds no great enduring respect for the other. The relationship tends to increase in sexual intimacy and to be followed often by remorse or disgust. In such cases all other attitudes, motives, and personality traits of oneself and the other personality are ignored. It is a sexual affair approaching the primitive.

To others, the term means caressing that involves the *association of the higher ideals* which usually occur in the courting stage. In some of these cases a stable relationship has preceded the petting and the individuals show consistent deep affection for one another. They give all public indication that they are sincere and compatible in interest and attitudes as well as affections. Their love making is controlled, as much as strong emotions can be controlled, by their ideals. It is based upon a period of courtship, relative restraint, respect for the background and ideals of one another, and numerous salubrious social contacts. This type of love making leads to marriage and other wholesome relationships, or at least a declaration by the pair that they intend to marry. The petting is the physical expression of their love.

These represent two extreme relationships but there are numerous variations between the extremes. All of the physical components of these widely different relationships are usually called petting.

Questions aroused by the problem of petting. How can we evaluate this behavior from the point of view of the effect it has upon the individuals involved and upon society? Does petting spoil one's tastes for the finer relationships experienced by some couples? Does

it lead to greater intimacies? Is it preparatory for marriage? Is it a method of testing love? Is it natural? Does it supply experience that can be used by the individual? Does it produce an emotional conflict in the mind of the person of high ideals? Does it lower one's resistance to further promiscuity? Does it lessen the respect of the pair for each other? Should not youth taste life in all its phases? Without testing mutual responsiveness of a number of persons of the opposite sex, how can one be expected to make an intelligent choice of a mate? Does not a limited intimacy, particularly among engaged couples, serve to release sex tensions and sublimate the entire relationship? These and other questions arise and must be considered in any valid evaluation of the phenomenon. Unfortunately very little pertinent data are available on the subject, and professional opinions rest largely upon experiences from clinical practice and theory.

Consideration of “arguments for petting.” One well-known writer for the American Social Hygiene Association states frankly the “arguments” that have been presented by petters to justify petting and refutes them on medical and psychological grounds. Let us summarize and discuss his refutations [19].

Social freedom is wholesome, sexual freedom is not. It has been suggested that although freedom between the sexes in their social life is wholesome and should be encouraged, freedom in physical intimacies often means allowing strong emotions to run their course. Freedom of strong emotion is tantamount to lack of control. When strong emotions run their course they dominate the personality. Standards, ideals, attitudes, and traits of character are temporarily in abeyance and cannot aid in the regulation of behavior. The strong motive of lust seems to force itself toward satisfaction. Instead of freedom, then, the individual is *dominated*—controlled by unchecked physiological urges. His personality in one sense is *less free* than it would be if he had several alternatives from which to choose.

Rational man, it is suggested, has realized he must *impose checks upon his stronger impulses* at moments of strong emotional excitation. In most aspects of life we have come to consider indiscreet the individual who rashly endangers his future for present thrills. Those

who feel they must seek greedily all the pleasant sensations available to mankind are likely to lose real happiness in their aggressive search for it and gain disappointing and perhaps painful consequences in its stead. Philosophers for ages have spoken of happiness as a by-product of a full life, and not a state to be directly sought in sensuous indulgence.

Only psychological compatibility should be tested. Young men and women should test their compatibility with one another, but this testing, it is suggested, should involve the harmony of tastes, feeling, desires, aspirations, appreciation, and temperament rather than an unrestricted experimentation with physical attractions. Physical impulses are by nature of such a quality that their arousal is likely to blind one against discernment of the personal qualities just mentioned. It is usually the finer mental differences that cause most marital disharmonies and not the predominantly physical factors. We have shown in the sections which discuss chastity that the greatest component of the sex experience is the mental rather than the physical. Physical gratifications require little of the individuality needed in harmonious mating. The question might be raised whether the individual is really thinking of his companion or testing compatibility by petting. Is he thinking at all, or is he rather disguising an impulse to self-gratification and self-pleasure by a plausible reason?

To call petting natural is not to justify it. When we ask "Isn't petting natural?" we imply that anything natural (innate and uncultivated) is *correct* and *desirable*, when in fact such an implication is distinctly fallacious. Petting may be natural but that characteristic does not justify it. It is suggested that the natural way or the primitive way to eat is to grab one's food away from others and run to the rear of the cave or into the bushes. And it might be added that it is natural and primitive to fight those who disagree with us with weapons, to tear them limb from limb if we can. It is natural, during a shortage of food to strike one's brothers on the head with a club and take their food from them. Other natural forms of behavior include lack of cleanliness and physical crudities. Human beings found in the forest untutored by other men behave in the "natural" manner. What we call human and what we respect in the adult civilized man is not "natural" but *cultural* [20]. Civiliza-

zation has lifted us from natural behavior to more desirable behavior, behavior leading to a "greater, richer, more enduring satisfaction on a higher level of life."

The love attitude differs from the petting attitude. The attitude assumed in most petting, particularly the promiscuous variety, is usually opposed to that ascribed to the love attitude. Most petting involves a *careless promiscuity*. It is an attempt to experience thrills. It is not the interplay of two personalities. It is rather, as a rule, an exploitation of another for personal satisfaction. In love one wishes to make his loved one happy. He assumes the attitude of gratuity rather than of exploitation. The person in love *gives* rather than *takes*. In love, physical intimacies embellish and serve the many other pleasant, long-enduring, nonphysical relationships. They are a part of a full relationship between two personalities. They are not ends in themselves.

Petting is not a release for sex tension. In using petting to relieve tensions, a deep-seated emotional response of a tumultuous character may be aroused which the individual or his companion may be unable to control. A better solution to the matter of physical tension is to remove the cause of its arousal. This differs in individuals. Erotic literature, pictures, daydreams, and lack of absorbing interests are among the many factors which arouse sex.

It is highly doubtful whether the tension which cannot be released other than by petting can be released by anything short of a complete sex act. Many persons release tension by play, by conventional games with the opposite sex, and by frank discussions between the couple. Petting is *preliminary to the act of mating*, and not a consummated act in and of itself.

Other views of petting. It is regrettable that studies cannot be presented to add empirical weight to substantiate or to refute the above arguments. Writers in this field all agree in emphasizing that petting is a preliminary step to the sex act. Physiological factors and the innocence of those who indulge may arouse passions which get out of control [21]. It is also agreed that petting is used largely as a *substitute for more lustful activity*, a "pseudosubstitute."

Most authors agree that petting is not a new practice. It has existed under different names in past eras. It is believed, however, that

there is *more frankness* in recent years concerning such matters, and the distinction between "good" and "bad" girls is dying. There is a growing tendency for individuals to find all the relationships existing between the sexes in one person. Whether this means an increase or decrease in morality it is difficult to state. It certainly calls for more valid sex education. There is reason to doubt whether all petters experience *what they expect* to experience, a premise supported somewhat by the testimony of young people which is given below. The disadvantages listed there operate frequently.

One writer speaks of petting as a form of *emotional education*. No doubt it is in some cases, but the foregoing discussion indicates that petting often creates more problems than it solves. This writer also believes petting acts to sublimate sexual relationships. This certainly is not true in all cases [21].

An aspect of petting which cannot be overlooked, particularly in the case of the girl, is personal reputation. One who pets promiscuously becomes known as a petter and her other personal qualities are overlooked. It behooves the girl to develop personal charm, versatility, and companionability as attractive qualities.

Opinions of a group of young people regarding petting. A group of adolescent girls who admitted having experienced light caressing give the following reasons for their behavior [22].

Infatuation	52%	Lack of courage to resist	12%
Curiosity	40%	Desire to please	12%
Others did it	30%	Fear of unpopularity	11%

All but three of one group of 28 boys and all but nine of a group of 27 girls approved of a mild form of petting at some time or other. Reasons given by men for refraining were: lack of opportunity, fear of response, common decency. Girls refrained because of common decency, physical repugnance, social disapproval. Twenty of the 28 men regarded it as pleasant, as did nine of the girls [23]. Another questionnaire filled out by several hundred girls indicated that only 23 per cent of them thought it a part of a girl's routine in her relations with boys and practiced it. Of these girls, however, 92 per cent classed sex relation outside of marriage as immoral [24]. The majority (60 per cent) of young male college graduates in one study asserted that petting increased the sexual

impulse and was a quickly passing enjoyment (51 per cent). Smaller percentages of men referred to the experience either as "great enjoyment" and "little or no enjoyment" [15].

It is obvious from the above replies that some of the sex play is *unsatisfied curiosity* that may be curtailed through education. Some is of a social nature since both sexes believe it is *expected of them*. If other interesting activities were planned the petting would probably decline.

STABILITY IN AFFECTIONS

Impulsiveness in affections. The question is often asked, "Is there such a thing as love at first sight?" If it is not answered immediately, the questioner will go on to relate his personal experience which may run as follows:

"I saw the most beautiful girl (handsomest boy) today that I have ever met. She has everything I think a girl needs. She is beautiful, sweet, well-groomed, knows just how to act—she has everything!"

This emotional experience did not develop fully on the spur of the moment. The boy's present experience is merely the emergence of a *long, subterranean growth*. The present experience merely ignited a flame, the fuel for which had been stored for a long time. He had read fiction about girls, seen movies, daydreamed, and admired girls from afar. All of this was superimposed upon any affections he felt for all of the members of the opposite sex he had known. The sentimental background was established. Further, at this time no doubt, he was "in the mood" for affection. Biochemical processes probably had *lowered the threshold* of the appreciation of sentimental and affectionate objects. Finally, the admired person was *compatible with more of these sentiments* than anyone he had met previously. The qualities she did not have he supplied with his imagination. He does not stop at this point but continues to embellish his memory of her with imaginary traits and attributes whenever he thinks of her.

If he continues to meet this girl, to have dates with her, to play games, and to attend many functions with her, he will be able to *test* his original impression. The more realistic the situations, the better the testing process. False impressions of the girl may be changed. She may in no wise be the kind of person he thought

she was. If he forces her, on the other hand, to live up to the image he has created as the girl of his dreams, he will be deluded. If he continues to daydream and reinforce his conception of her *without really knowing her* his delusions will be increased. Some men continue to disguise the girl with these imagined qualities through courtship and marriage. The girl may not intend to delude her fiancé. He imagines her filling a role which is entirely a figment of his fancy. Although we have used the boy as an example here, girls go through the same experience as frequently as, if not more often than, boys.

"Love at first sight" is highly impulsive. It is bound to be an intense *emotional reaction* to very *fragmentary impressions*. It must be tested to prevent the emotional experience blinding the attracted one to the real traits of the person.

Fickleness in affections. *Nature of fickleness.* Why are some girls "boy crazy"? Why do some boys always have "girls on the mind"? Can we explain the member of either sex who seems to be highly stimulated by the presence of *any* member of the opposite sex? He will be swept off his feet by one individual today and be equally enthusiastic about an entirely different one tomorrow.

This kind of fickleness is typically a phenomenon of early adolescence. It shows *lack of breadth of experience* with the opposite sex. The mature individual has made many associations with the opposite sex and has learned to work and play with them. He has learned to like those who seem to satisfy or reinforce the sentiments he has built up as a love pattern. Others he learns to regard differently. Some are "just another person," "another girl," "not bad," or "a good sport." He comes to enjoy the presence of girls but he is not inordinately emotional when they are around. He has become adapted to them. It is true that some older adolescents and mature persons show fickleness, but they have usually been secluded from the opposite sex as love objects.

Fickleness is another example of impulsive affections. The individual is responding to the *emotional* side of his experience rather than the intellectual. He does not regard members of the opposite sex as *individuals* with many personality traits. He instead regards them merely as objects of love. The emotion may become so intense

for a time that the person does not want to experience anything else. He can think of nothing else. His only desire is to see the object of this emotion. Then, when a new personality appears and he again responds to the emotional aspect of his impressions, the first person's attraction wanes.

Overcoming fickleness. As the individual experiences more associations with members of the opposite sex he comes to regard them as personalities similar to himself. The more subtle traits of their *total make-up* stimulate him rather than the fact that they are members of the opposite sex. He becomes discriminating. He learns much through unpleasant experiences with them. He is snubbed, "stood up," "used." As a result he becomes more cautious, more circumspect, more discriminating.

Just as one may be strongly enamored of a number of different individuals, there are some who center this intensity of emotion around *one person*. We saw that this occurred in some cases of love at first sight. It is also shown in many cases of disillusionment in affections which is discussed below.

Disillusionment in affections. All of us have heard of the "broken-hearted." The victim of this tragedy has built strong emotional attitudes around some member of the opposite sex. He may be one of the inexperienced persons we discussed above. He may have had few dates and few experiences previously with the opposite sex. When he discovers her indifference toward him it is too late. He has already fallen for her. She means everything to him and she must return his affections if he is to continue to live.

This individual has deceived himself until further delusion is impossible. He finally reaches reality and finds it highly unpleasant. Since he is one who *magnifies the emotional aspect* of his life anyhow, it is pretty hard for him to look at the matter objectively. He broods over his loss. He has fixated on this object of his affections, built up vivid emotional attitudes toward her, and now they are blocked. In extreme cases the individual loses his appetite, his zest for life and his interest in his work.

Suggestions for the disillusioned. Usually such an individual has had limited experience and supplements this with a vivid life of daydreams. How can we help him? We can probably show him the

above-described development. We can point out that all of his developed affections have been associated with one person and intensified unwisely. He has *defined all of life* in terms of this individual; certainly he has so defined all of his affections. He is *thwarted* in this, therefore all of life is blocked. For the time being he may not be able to see how anyone else can ever mean as much to him. He needs perspective. He needs to hear vivid cases of others who have gone through the same experience. He needs to see the accidental nature of his affection. He should be shown that there are many other girls with similar traits. Sometimes, when he is shown his responsibilities, they challenge him. Always, if there are other strong interests, they can be appealed to at this time. A close friend may be able to lead him into some other activity. A new situation in which he will come in contact with other members of the opposite sex will help, particularly if these new acquaintances have some of the traits that interest him. He must be led to new means of satisfying his desire for affection.

CONTROLLING MASTURBATION

Meaning, significance, and origin. There is probably no habit which has caused more personal unhappiness than masturbation. The practice itself is not the cause of mental and physical problems; it is the *attitude* held by most people toward the habit that is the major cause of emotional difficulties.

Masturbation is a form of autoeroticism (literally, self-love). It includes all kinds of self-induced sex activities, from sexual daydreams to manual stimulation. The term is usually applied, however, to the manipulation of genitals. Masturbation occurs in small children almost universally. Parental censorship usually terminates the practice in this period, but it is rediscovered in adolescence. This discovery is made either accidentally, or through another child or an adult.

The experience which results from masturbation undergoes a change at the time of adolescent physical changes. It becomes a more intense and vivid experience with many of the physiological concomitants of a strong emotion. This is known as an orgasm.

Frequency of practice. Masturbation is a part of the experience of a large number of persons at different times in their lives. The

reaction to the habit and its duration vary greatly with the individual's emotional background. Questionnaires answered by various groups of men and women in college indicate the practice of masturbation at some time in their lives in 62 to 88 per cent of the cases of men and 40 to 64 per cent of the cases of women [25]. The frequency falls in college [15]. These percentages are given because so often those who continue the practice in college believe their behavior to be so unusual as to make them abnormal. This view, as we shall show shortly, is erroneous.

False notions regarding masturbation. Several generations ago, it was generally believed that masturbation caused insanity. You have no doubt heard it referred to by such terms as "the unpardonable sin" and as "self-abuse." Numerous false notions grew up regarding the effect of the practice. Some believed that in addition to insanity it caused sterility, feeble-mindedness, "loss of manhood," ill health, physical weakness, and other intimidating consequences. The young adolescent still picks up beliefs of this type. Sometimes he retains them and broods over them. Even if he later learns that these beliefs are false, he will continue to be influenced by them subconsciously.

Examples of the manner in which the habit of masturbation influences the individual in his teens and early maturity are numerous. Some young people believe that there are "tell-tale" characteristics which indicate to the world that they have been or are guilty of the practice. Moreover, there is much literature disseminated by charlatans and quacks which perpetuates these false ideas in order that they may sell their own worthless "cures." Different individuals isolate different aspects of their physical make-up as "giving them away." Some believe that they are betrayed by the expression of their eyes, others by a facial blemish or peculiarity such as acne, pimples, jaw curvature, or length or shape of nose. These ideas, of course, have no foundation in fact. These beliefs and the personality pattern that allows them to perpetuate and disturb the individual no doubt have an effect upon the continuation of the habit.

Psychological reactions to masturbation. There are certain emotional and mental processes which result not from masturbation,

but from the *attitude* the individual has toward it [26, 27]. Even those individuals who have learned that the physical effects of this practice are negligible are somewhat disturbed because of the social taboos that exist.

Frequently bodily sensations occur following an orgasm. The individual centers his attention on these sensations. He nurses them. He is anxious about them later in that day or the next day, and before long he has developed a real complaint. The quiet, introverted, reclusive young person may become so emotional over the effect of masturbation on his *health* that he mistakes for illness the natural changes which occur during emotion. There is naturally a slight physical let-down after an orgasm. Further, during the experience there is a natural increase in blood pressure and breathing, and a check of digestive processes. These should cause no mental disturbance unless one attends to them and broods over them. One college coed feared she would become epileptic in class—a fear that was caused by a childhood belief that masturbation causes epilepsy.

Since masturbation is an autoerotic (self-love) practice, the attention and affection of the individual is expended upon himself rather than upon an individual of the opposite sex. The most successful adjustment in marriage is associated with absorption in the interests of one's mate rather than preoccupation with oneself. Although there is evidence to point to the fact that many who have strong habits of masturbation adjust to marriage relationships later, it is no doubt more difficult, because the individual has become satisfied with one type of sex habit and then must learn to be satisfied by an entirely different type [4].

The eradication of masturbation is sometimes a goal which *assumes great importance* in the individual's contemporary existence.

A conscientious youth builds up, on the one hand, all of the ideals and sentiments associated with his ideal conception of himself. We might label this, as he often does, his "better self." With this ideal self he fights the sex impulses which lead to masturbation. He stakes his whole reputation on his "better self" winning the battle. He puts great faith in this "better self." He may even tell himself that in the past he has been a weakling but now he will be strong. During the time when he wishes to prove that this "better self" is stronger, he is afraid it is not. This fear holds him. He continues to struggle. He may struggle successfully for days and fight all of the events which arouse

sex. Then one day the urge overpowers him—he falls in defeat. He meets again his disgust for the practice and his fear of its consequences.

Suggestions for dealing with the problem of masturbation. Individuals differ, statistics show, as to the continuation of the practice. Some eradicate it themselves, or do not allow it to grow. A study of some of these individuals gives rise to the following suggestions.

See the habit in perspective. Realize that masturbation is not a practice limited to queer, abnormal persons. Instead, it is a habit that many normal persons acquire and overcome. Impress upon yourself that its physical consequences are negligible. It does not lead to insanity or other formidable results. The effects on personality, however, particularly in the cases of those persons who are falsely informed about masturbation, are undesirable.

Further, one should clearly recognize that any habit system like this is merely *one aspect of personality*. In a sense it is a minor aspect. Certainly one is not justified in lowering his opinion of himself as a total personality just because he has difficulty in eradicating the habit of masturbation. The practice may assume great importance in personality if the individual emphasizes it unnecessarily through worry, disgust, and feelings of guilt. In addition, one should realize that the depression that occurs after the act has a cause. It is partially a contrast to the highly emotional experience of the orgasm and partially due to the mental conflict between one's ideal and one's action.

Examine objectively the behavior that has developed from the habit. Determine in what measure worry and preoccupation with the consequences of masturbation have affected attention, self-consciousness, attitude toward yourself, or attitude toward others. Do you have any of these problems?

When self-consciousness, inattention, worry, guilt, or loss of self-esteem appear in consciousness, examine them. See if they refer to the practice. If they do, conclude that this association has been formed because of past experience or because of your own speculation.

Realize and continually remind yourself that the habit itself has

no gross ill effects. It is the *meaning* of this habit to you that is disturbing. Change this meaning.

Do not expect to change any habit or attitude, particularly one associated with as strong an urge as sex in one or two days, or even one or two weeks. Also *expect regressions* or back-sliding. Do not let them depress you. In all curves of human progress in the laboratory or in nature there are falls in the curves as well as rises.

Participate in social and physical activity with your own sex—gain their friendship and respect. A frequently reported result of masturbation is a lowering of self-respect. It is doubtful, however, whether masturbation is the sole cause of this. Masturbation, it seems from study of individual cases, is resorted to most frequently by individuals in moments when they are lonesome, depressed, blue, and not enjoying the company of their fellows. It is a vivid source of transient pleasure for the depressed individual. It seems to decrease in frequency when the individual is satisfying dominant motives for affection and recognition.

The depression and physical let-down which follow an orgasm probably aggravate this feeling of social ineptitude and magnify any depreciation of the self that may have existed. Participation in activities with one's friends and the gaining of their respect enhance the value the individual holds for himself, and tend to reduce masturbation.

College extracurricular activities are excellent outlets. They *satisfy most of the dominant human motives.* They allow the individual to gain mastery over some skill, which is important at this time in life, and to gain social recognition, new experience, and in some instances, affection. They take the individual's *attention off himself.* Athletics offer another outlet for the satisfaction of these motives and in addition provide an avenue for expending physical energy. In the case of the boy they act as a symbol of masculinity and physical fitness which enhances self-respect and greatly lessens the problem.

Participate in social activity with the opposite sex. The individual should learn the social skills that allow contact with the opposite sex, such as dancing, bridge, and other activities. Pleasant associations with members of the opposite sex detract our attention from

ourselves and allow us to fixate our affections normally and to gain heterosexuality. Courtship and the reciprocation of affection from the opposite sex is also a *symbol of status* for both sexes. The man is considered more manly if he deserves the affection and interest of members of the opposite sex, and the woman is considered more attractive when she receives attention of this sort.

Successful participation in activities with members of the same or opposite sex requires that the individual become *more like the average individual* in superficial factors, such as dress, grooming, speech, sport, and interests. This too aids self-esteem. Our appearance to ourselves is a stimulus which affects our attitudes toward ourselves. Usually if we dress and look like the typical regular fellow or typical attractive girl, our attitude toward ourselves improves. It is not necessary for us to alter our personalities profoundly if we hold a conviction against such conformity. We need merely to add those superficialities which are in vogue among our generation to give us the badge of approval and acceptance by members of our own age level—an approval which most of us find helpful and stimulating.

Exert a moderate effort to overcome the practice of masturbation. Probably the best suggestions are the ones given above. They are the *indirect* methods of overcoming the habit. They do not require the individual to think constantly about the habit. They do not necessitate continual suppression of the practice. They consist of positive motivation and direction of behavior rather than the thwarting of tendencies. However, the individual must supplement these positive methods with a direct effort to dispense with the habit as given below. His efforts should be *moderate*. They should not be so definite that he becomes emotional over the project and takes a life-or-death attitude about it. It is doubtful whether an abnormal urge to overcome the habit is as effective as a normal urge superimposed upon a program of pleasant, absorbing, physical, and social activity.

The individual should realize that the practice of masturbation is to be regarded as one of the many activities that we humans acquire in our growing-up process which must be overcome because it ill becomes us. Masturbation certainly does not suit the healthy,

handsome, energetic young person. There are too many other activities available to the youth which are enjoyable and which do not leave this feeling of depression and worthlessness.

Have numerous strong motives for changing behavior and associate them with it. Specifically, the effective methods of changing any habits, as has been stressed previously, consist in controlling motives and stimuli. We must recognize several strong motives which are capable of arousing counterbehavior when the undesirable act is likely to be elicited. Many found that when they were fully absorbed in a gripping project the problem decreased greatly. The effective motives will vary with the individual. The following attitudes motivated one university student when sex urges prompted masturbation:

I feel better when I turn to other pleasant activities.

I am sure the fellows whom I respect most do not masturbate.

When I am married I shall have many wholesome outlets for sex.

I can finish the novel I started, go to the gym, or visit a friend and forget this matter.

I have been able to control this behavior well in the last month; I want to continue my good record.

I can now recall vividly how I felt after my last indulgence in this practice. The transient pleasure is not worth it.

Control events leading to this behavior by the use of the association process. The avoidance of stimuli or events which lead to an act aid in controlling it. The events that lead to masturbation differ with individuals. Most persons know what these are in their own case: bathing, restless tossing before sleep, drinking alcoholic beverages, and dating with certain members of the opposite sex. Reorganization of one's routine can remove or change the character of these situations. For the above causes there are possible remedies: open showers, rooming with others, setting-up exercises, regulation of alcoholic consumption, and avoidance of stimulating persons.

Another effective technique consists in *associating events which usually follow masturbation with the ones that usually precede it.* For example, remorse, disgust, thought of disapproval of friends and parents may all come to consciousness after one has masturbated. The individual may think: "How did I come to do this?" At that time, he should recall all that led to masturbation. This should

be brought to mind along with the unpleasantness that follows. Five or ten minutes should be spent in associating the events leading up to and following the practice. This procedure is contrary to the usual one. Usually the individual vigorously suppresses the whole matter and goes on to some other activity.

Associate with events leading to masturbation the pleasant impulses which lead to competing activities. Many of these were mentioned previously, such as visiting friends, physical recreation, study at the library, and a game of cards. One student reported excellent results from this procedure. At a time when he would ordinarily not be aroused sexually he thought of the events usually leading to masturbation. Then he immediately plunged mentally into some activity he greatly enjoyed. He thereby associated events which usually led to masturbation with other positive activities. The net result was that he reminded himself that masturbation was a transient pleasure followed by a disturbing displeasure. These other events were completely pleasant and stabilizing.

Guide rather than fight sex urges. These methods involve guiding behavior rather than fighting it. Sex urges are not to be violently suppressed or fought but rather to be guided. Sex urges often give rise to daydreams. These can be directed in terms of future plans, ideals, and the consequences of immediate satisfaction. Think sex impulses through. Realize that immediate satisfaction leads to deep remorse, mentally and physically. Then turn attention to other interesting activities.

Summary. Before leaving this topic let us again emphasize that changing behavior is a slow process with many reverses. The attitude which one assumes toward the habit is important. Finally, this problem is merely one aspect of a total personality. Some writers in this field view it as a symptom of an incomplete life. From this standpoint, the indirect approach to the eradication of the habit is most important. Satisfy dominant motives, build social habits and hobbies, and seek other satisfying experiences with the same and opposite sex.

REDIRECTING CRUSHES

Characteristics of crush. The development of affection does not always run in the course indicated in the first section of this chapter. An individual may not meet members of the opposite sex frequently enough or under the proper conditions during puberty (period of adolescent changes) when heterosexual attitudes usually develop. He may have established some definite aversions to them in early life through conflict, jealousy, or hints from adults. On the other hand, close contact with members of the same sex at adolescence when sex expansiveness occurs may cause one to gain strong affection for them. When this occurs among girls it is known as a "crush." The taboo against affection for the same sex in women is not as strong as it is among men, and for this reason the crush is more apparent among girls and is often thought of as characteristic of them alone. Boys, however, also have crushes. They are probably less frequent and usually of the hero-worship variety. Crushes are reported in approximately 30 to 50 per cent of the cases in a study of unmarried women recalling adolescence [2]. Twelve per cent of male college graduates say they have experienced "feelings of affection" for the same sex in the teens [15].

Among girls it appears that in many cases the attraction is for an older woman, very often a woman who has achieved some distinction. The older individual may reciprocate. She may merely be flattered by the adoration. She may be disturbed by it, and may discourage it. The attraction may also be toward one of the same age, or toward a younger person.

The behavior of the girl or boy who has the crush may differ little from that of one who holds an affection for someone of the opposite sex. There may be a desire to be with the adored person, a demand for constant attention, a display of jealousy if someone else seems interested in the same person, a desire to caress, and unhappiness in the absence of the object of affection.

Sometimes the boy or girl has an affection for either the older man or woman similar to the affection he has for his own parent. He may write affectionate letters, go see them often, caress their hands, say "mushy" things, and tell others how "wonderful" the

older person is. He or she may plan his life to be like the life of the admired one and build an elaborate dream world about him.

Daydreams in crushes. A crush may greatly influence the dream life of the youth. The crush may be entirely secret, the relationships with the adored one occurring only in a dream world. He or she may secretly have a crush on another individual, worship him or her from afar, and dream about relationships with that individual.

An adolescent told her counselor in confidence of her behavior during the period of a secret crush. She said she would watch the object of her affection from the window as she passed several times daily. She would go out of her way to get a glimpse of this person. She looked forward to these moments. After seeing the other girl she would improvise elaborate daydreams involving detailed activities with her.

A college man who was having difficulties in adjustment told of having crushes on younger boys. Apparently he had not developed well in athletic activities and got most of his attention from younger boys. His affections for them were intensified through a sex experience with a child when he was in high school. Several later attempts to shed affection upon them had been aborted by their repulsion. He therefore, turned to the movies and had secret crushes on young actors. He would see their movies two and three times. After the show he would daydream about the actor and himself in elaborate plots.

Criteria of normal friendships. What is the distinction between crushes and friendships? Intimate friendships in which there is strong affection and interdependence upon the friends are not unlike a crush. In fact, such friendships are probably crushes, particularly in cases in which jealousy arises and in which the two are unhappy when separated. It is reported that some crushes later develop into friendships. The main difference between friendships and crushes is the degree of dependence the two have upon one another and the *strength* of the affection between them.

We discussed in Chapter IX the factors which give rise to friendship. They consist of similar economic and social environment, similar intellectual and nonintellectual interests, and compatible supplementary motives [28]. We usually like those individuals who best satisfy our motives, whether they be our interests, our attitudes,

or our wishes. Whereas all friendships involve an emotional element, in the case of the normal friendship this emotional element does not have a strong sexual basis. The motives satisfied are *not as intimate*. In normal friendly contact our emphasis is on the activity in which we and our friends are engaged, rather than on the friend himself and his intimate relationship to us. We normally enjoy our friends, prefer to have them around us, but we do not show a strong possessive attitude toward them. Our whole life does not revolve around them. To be sure, we like to help them and even to make sacrifices for them, but these sacrifices are not the result of our desire to have this friend intimately dependent upon us.

Emotional friendship should not be feared but guided. One may realize that a strong friendship borders on a crush and become frightened.

A 22-year-old college student states that for two years he has prevented himself from forming *any* strong friendships. This attitude is the result of his realization that the last friendship which he formed was in the nature of a crush. He was frightened. He thought himself abnormal, and instead of guiding future friendships and seeking to make himself independent of them, he systematically prevented himself from becoming too friendly with any of his male acquaintances.

This type of behavior, of course, is almost as abnormal as the crush itself. This student was leaning backwards in his efforts to prevent his falling over forward. No doubt he needed to guard his friendships, considering his description of his last relationship with a fellow student, but guidance was necessary, not complete prohibition of all friendship. It was well to absent himself from his friend for a while, but hermitic behavior is unwise [29]. Possibly he could have broadened his scope of affection. No doubt there were numerous individuals on the campus who had similar interests, attitudes, and motives. A number of friends would prevent him from becoming too intimately attached to any one. Further, he could plan double dates, parties, and participation in "bull sessions." The latter would bring out the typical man's attitudes toward the opposite sex.

Other suggestions for directing friendships which seem to be gaining too intense a nature are: Place emphasis on the *activities*

enjoyed with the friend rather than on the *friend himself*. Play games with the friend, enjoy activities with him, but at all times let the activities assume greater importance than the association. Let the companionship aspect of the friendship become much more important than the friend's personal attractiveness. Sometimes these matters take care of themselves. Too close contact usually produces quarrels and breaks the relationship [30].

It is entirely possible to have a satisfying friendship which adds much to one's life without developing into a crush. To be sure, we show affection to members of the same sex and sometimes this affection has some of the components which are found in our attitudes toward the opposite sex. It is doubtful, however, whether normal affection for the same sex ever gains the *emotional intensity*, gives rise to *possessive urges*, and has the *compulsive* character that our affections for the opposite sex involve.

Intense crushes may develop into homosexuality. The most important reason for guiding the behavior of the young person who tends to develop crushes is the evidence that the crush may develop into more serious behavior. Whereas many individuals have crushes during adolescence and later achieve a normal sex life, there are some persons who, because they are unguided, become involved in crushes which last over a long period and halt development toward normality. There are others who continually have crushes on the same sex. These individuals are spoken of as having homosexual tendencies. In our civilization these tendencies are highly undesirable, largely because of the strong social taboo against such behavior.

The homosexual person suffers a strong mental conflict between conventions and his desires. There are few active homosexuals who are not extremely unhappy in normal environments. Most of the evidence to date shows that in the majority of cases of homosexuality, the individual has had experiences and a psychological background which are responsible for his present traits. Homosexuality, then, can be *prevented* if the trends are detected early and if re-education and guidance are prescribed and followed.

Homosexuality is rarely a glandular or structural matter [31]. It may be related to the fact that the individual is alienated by the parent of the same sex and gains the habits and attitudes of the

parent of the opposite sex. His father may have been excessively stern, or disinterested in him. He may have been reared like a child of the opposite sex and prevented from taking part in the typical childhood play of his own sex. He may, finally, have been seduced in early life by an older person of the same sex [7]. Experimental animals become homosexual if segregated from the opposite sex before puberty [32, 33].

Attitudes toward parents affect sexuality. An attitude which seems to prevent the acquisition of heterosexuality is that of *over-idealization of a parent* [34]. This attitude is illustrated by the fixation of a son upon his mother, of the identification of all women with his mother. The youth may build an ideal girl and find that none of the girls comes up to the ideal he holds. The individual may meet and go out with a number of members of the opposite sex, but none of them has more than a temporary appeal. They are always being compared disadvantageously with an ideal which they cannot reach because the ideal consists of traits that no person in reality possesses.

These individuals must be taught to detect their critical attitudes toward the opposite sex, and their tendency to live in an ideal world. They should be introduced to the world of dates, parties, beauty, and attractive personal traits. They must cultivate that propensity which many of their friends have—to live in and enjoy the present and to note those physical, mental, and social attributes of the opposite sex that are so alluring. The Don Juan who falls violently in love with one girl one week and another girl the next often is trying to find his ideal girl.

Segregation of sexes affects sexuality. A discussion of the need for the mingling of the sexes on a pleasant, healthy level is not complete without pointing out another source of unhealthy attitudes, namely, the *strict segregation* of sexes such as was found in the boarding and military schools of previous years. Puberty arrives and the individual develops, extending his affections to those around him, connecting romantic ideas with those persons, and indulging in slight, casual physical contacts such as kissing among girls, and playful petting in the case of boys. As such institutions

were conducted years ago, the opposite sex was carefully eliminated from the scene, and the only objects of affection were ideal, imaginary sweethearts or individuals of the same sex. Today the inadvisability of this practice is realized and military and boarding schools, and girls' colleges provide opportunities for dates, mixed parties, and entertainment of the opposite sex.

Suggestions for achieving heterosexuality. Heterosexuality or strong attraction for the opposite sex is not established at birth. We become heterosexual through a normal development of the personality traits of our own sex. As has been shown, some events prevent or delay its growth. For this reason suggestions are in order to guide the college student. It is in view of our knowledge of the causes of failure to achieve heterosexuality that we can make these suggestions.

Ascertain objectively the degree to which you show the behavior of your age and sex group. If you feel, from a recollection of your childhood, that you have not gained the attitudes which make you regard yourself an average member of your own sex, you should attempt to gain them at your present level of development. Some college and high school students have been sheltered from the "nasty old rough boys" or the more colorful girls during childhood. They are aware of a lack of ease in dealing with others.

Sometimes, for various reasons or because of the personality we display before others, we are not invited to join social groups. If this is true in your case you should take advantage of all social gatherings of your own sex that are open to you. You should coolly and objectively appraise any social inaptitude that you may show. Look at it just as you regard any other inability, such as lack of proficiency as a singer, as a musician, as a handy-man-with-tools, or as a public speaker. Only as you face a deficiency can you recognize it and seek to remove it through consistent effort in social groups. This is a more healthful and effective attitude than that of becoming sensitive over your unpopularity with others and avoiding all contacts with them because of your sensitiveness. More detailed suggestions are given in Chapter IX, which deals with social adjustment.

Affiliate with groups of your own sex. Specifically, you should

join clubs of your own sex and participate in the activities they enjoy. Participate in athletic games, such as tennis, golf, and swimming. As you gain more experience in dealing with others of your own sex, you will acquire greater aplomb, enjoy your relations with them more, and create a greater demand for your presence.

You should make an effort to become more *like the average person* of your sex in your dress, manners, and interests, as suggested in Chapter IX. Our appearance is a stimulus for ourselves as well as others. In ourselves it arouses confidence and motivation and in others it arouses appreciation and respect.

For many, a program of this type will not be easy to initiate, especially if it is foreign to present habits. One necessity in such a program is absorption in an activity rather than merely going through the motions. The benefits which will accrue from this type of activity will justify the effort. Probably you should begin such a program systematically, entering the *most easily accessible activities* first and gradually increasing contacts with the same sex. Similarly, in your attempts to adopt the style of clothing and mannerisms of your own sex, the acquisition should not be too great or obvious an effort, but rather should be blended with the individual's spontaneous activity. The most important step is the *immediate beginning*, then the *consistent follow-up*.

Associate with members of your sex who have established heterosexual attitudes. Along with the activities mentioned above, it might be well to plan a number of double dates and note the attitudes and behavior of your fellows and chums toward the opposite sex. The strength of their affection for the opposite sex and the satisfaction they derive from this should be noted particularly. You should also accept invitations to attend mixed parties where other couples will be present. It is this sort of program that the fraternities and sororities plan for their pledges who have never had dates with the opposite sex during high school, those who are not interested in such activity, and those who are somewhat retiring socially. Some organizations require their members to have a certain number of dates a month. It is rare to find an individual who has responded whole-heartedly for four years to this somewhat regimented prescription who has not been made more heterosexual in attitude as a result.

The program for adjustment should include living with other members of the same sex, engaging in "bull sessions" with them, learning their attitudes, their experiences, their habits, playing athletic and indoor games with them, and seeing them under all conditions.

Have many contacts with the opposite sex and assume the appropriate attitude toward them. If you have a negative or indifferent attitude toward the opposite sex, trace its source to overidealization of a parent or other older person, to suggestions by them, or to segregation from the opposite sex at or prior to adolescence. Then try gradually to build up new attitudes by pleasant normal association with the opposite sex. Assume an *interested* and *appreciative* attitude toward the opposite sex, rather than a critical attitude and preoccupation with your own inadequacy. Dates, parties, and companionship, as suggested above, are good means to achieve these attitudes. It is well to start this program gradually. Select members of the opposite sex who appear most interesting and let affections intensify naturally.

Employ strong attitudes and tendencies. The individual should seek traits in the opposite sex similar to his own. He should find members of the other sex who have *interests similar to his* or seek to convert them to his interests. If he is interested in art, music, or other esthetic subjects, he might interest his friends in them. If his interests are in sports or outdoor activities, it would be wise to cultivate the friendship of a member of the opposite sex who can be interested in them. We have seen that certain interests and attitudes are characteristic of each sex. Early in life these can be redirected easily but redirection becomes more difficult at late adolescence or maturity. However, many men have feminine interests and women masculine interests so that it should not be difficult to find a person of the opposite sex with compatible interests, regardless of what one's interests may be.

Frequently the individual will have *preferences* for certain types of physique, hair, profile, or mannerisms which have grown from pleasant contacts with members of either sex in the past. These attractive features can be noticed in members of the opposite sex and can act as the beginning of an affection.

Avoid preoccupation with self—attend to others. A warning

should be sounded. The individual should aim at all times to distract *his attention* from *himself* and cultivate friendships among the opposite sex. One of the difficulties which prevents heterosexuality is egocentricity—preoccupation with and fixation upon the self. The individual is so absorbed in his own body and needs that there is no direction of attention and affection toward others. This person tends to do only that which is pleasant. He fears all discomfort and displeasure. He needs to lose his self-interest through appreciation of the opposite sex. He needs to associate more with others who are definitely heterosexual in attitude and to enjoy the resulting tendency to be like them.

There are, no doubt, some people who are disturbed by facing any problem. They regard it too seriously, and either fight too hard to overcome it, or worry about it and do nothing definite. They become *preoccupied with the problem* rather than with its solution. When a problem is faced, definite resolution and plans should follow the analysis. Such programs were discussed in Chapter III.

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CHAPTER XII

MARITAL ADJUSTMENT

INTRODUCTION

Monogamous marriage, which the American student takes as an accepted pattern, has not always existed, nor does it exist universally today. It is a social development found in its best (and probably worst) forms in higher civilization. Monogamous marriage is a custom which flourishes in a social group in which value is placed upon the individual human personality. Among the Malayan tribes a man will visit his "wife" a few times, go hunting and fishing with her, and the next week each one will have a new partner. That devotion which binds two people together for life is rarely existent among the primitive peoples. In Samoa, when a husband or wife tires of his mate, he simply withdraws from the household and goes home. Then, the marriage is said to have "passed away" [1].

Marriage in its best form in civilized life is the culmination of romantic love and courtship; it is the sublimation of the more primitive sex impulses. It is a fusion of the relationships existent in friendship, companionship, and sexual attraction. Ideally, it occurs after numerous friendships with the opposite sex, and after a courtship which has tested the social and temperamental compatibility of the pair. It is a public declaration of affection and fidelity, and is approved by society. Logically, therefore, it should be discussed at this point, following our consideration of the development of affections.

Evaluation of marriage. Is marriage, as an institution, on the wane, or has it developed on the basis of trial and error through the years and earned a permanent place among human institutions? What do young people think of marriage? What do married people think of marriage? Is one happier married or unmarried? One writer has collected facts on the happiness persons believe they are

experiencing. He found that the married graduate students in Education judge themselves happier than the unmarried ones who took part in the investigation [2]. The death rate of the single men (including widowed and divorced) is nearly twice that of the married men. This fact and a comparison with the death rates of widowed and divorced men show that the superiority of married men over single ones is not due to the fact that the more healthy marry, but that married life is *more healthful*, at least for men. There is a little difference between the death rates of married and single women. The risks involved in childbirth probably are a leveling factor in the statistics for women. There is less insanity and crime among the married [3].

Of 80 students in one university, 94 per cent replied that they intended to marry, 100 per cent believed in regular orthodox marriage, and 85 per cent believed, judging from friends they knew, that the institution of marriage is a success. A questionnaire answered by over 252 college and working girls under 23 years of age indicated that 82 per cent preferred marriage to a career, whereas 13 per cent preferred a career [3]. It is reasonably clear to those who know young people that they *believe in and desire marriage*, a home, and, usually, children. College students in their autobiographies frequently mention marriage as one of their aims in life.

Even among 100 unhappily married couples, only 15 husbands and 13 wives said that they would not marry at all if they could choose again, and only 40 of the husbands and 51 of the wives had ever considered separation or divorce [4]. It can be seen from the attitudes of some of these unhappily married people that divorce, even to those who are faced with an acute need for some adjustment in their relationship, does not appear as a solution.

Investigating marital success and failure. What factors differentiate between happily married persons and those who are on the verge of divorce, or who are consistently miserable? Are there certain personality traits which make one a good or a poor mate? Is there something in the relationship between the two individuals which affects the marital course? Should one who anticipates marriage have certain personality traits and conditions in mind which should be avoided or fostered?

Today facts concerning marital success and failure are available from *psychological tests* given to happily and unhappily married persons to ascertain how they differ. The husband fills out one blank and the wife another. *Systematic interviews* with married persons of various degrees of happiness also tell us some of the causes of marital unhappiness. *Case studies* supply us with a story of how this unhappiness developed. *Statistical computations* of marital desertions and divorces add other facts. From these sources we hope to derive factors and processes in marital adjustment and formulate generalizations which may be considered by college students who seek to make a happy marriage. All of these studies are of persons of a high cultural status with above-average or superior education. The only study which deals with the lower brackets of society is the investigation of over 1500 cases which came to the attention of two large social service bureaus. In considering the results revealed below, this factor should be borne in mind.

Extent of marital failure. A psychiatrist tells us that one of every two marriages is an unhappy one; but this ratio is likely to be high because a psychiatrist interviews the least well-adjusted persons [5]. Another study made of a normal group shows that 1 of 5 marriages is unhappy [6]. Fifteen per cent of several hundred college students admitted in an anonymous questionnaire, on which they were urged to be frank, that their parents were not happily married or that their home environment was not happy. Thirty-six per cent believed that their mothers were dissatisfied with their lots and 32 per cent wrote that there were frequent quarrels and disagreements in the family [7]. Some figure *between 15 and 30 per cent* is the most accurate proportion of obviously unhappy marriages.

These studies, incidentally, imply that a great number of marriages are happy. Thorough study of 792 married couples shows that there is little tendency for marital happiness to decrease with the passage of years [8].

It is not difficult to see why so many who wed with infinite faith in matrimony and with a sincere desire for its success fail to achieve happiness. Remember how often the decision to marry is

made without any knowledge of what factors lead to happiness in marriage, what pitfalls must be guarded against, and what relationships must prevail. This ignorance of the circumstances leading to matrimonial felicity is so general, and emotional behavior is so characteristically impulsive that it is amazing that the proportion of unhappy marriages, as stated above, is no greater.

FACTORS IN MARITAL ADJUSTMENT

The conditions discussed below are those which have been found to be associated with a happy marriage. Like all complex social relationships there are many factors which produce a desirable equilibrium. Not all of these factors need be present to produce a satisfactorily happy marriage. One or two conditions may be so important that their presence will be more effective than a combination of six or eight other factors. The presence of these conditions may make amends for the absence of a number of other factors which usually lead to marital bliss.

Marital happiness is an *individual* matter. It differs with the personalities of the individuals considered. We are dealing here merely with those factors found to be important in *most* marriages. It would be impossible to consider all the individual variations. This the reader must do for himself. However, he must remember that we human beings are prone to be emotional rather than rational in evaluating factors when we are considering a personal relationship like marriage. Certainly most divorcés believed that they were properly mated on their wedding day. Many knew at this time that a certain circumstance in their relationship was an undesirable one. They no doubt reasoned that the many desirable factors would compensate for this undesirable one, and their marital relationship would not be jeopardized by it. It would be well, then, to consider each of the following factors seriously. Determine which of them will operate in making happy a future relationship of yours, as you now see it, and which will have the opposite effect. Get the opinion also of one who will consider these factors objectively.

Similarity of interests and attitudes. Consider for a minute those roommates whom you have had at school who have been most con-

genial. You realize you liked best, other things being equal, those fellow students who had similar interests and attitudes. This allowed you to enjoy many activities with them and to associate many pleasant experiences with them. We all trust most our own religious beliefs, the attitudes on which we have been reared, and the habits which make the backbone of our personality. Practically all of the studies on marriage and friendship to date support the above generalization and disprove the belief that "opposites attract" [9].

When we compare the personality tests of happily married husband and wife with those of unhappily married couples we find the happy pair agree more often in such matters as *recreation, religion, table manners, conventionality, philosophy of life, friends, care of children, and family finances*. Happy couples mention a community of outside interests considerably more frequently than unhappy couples. Twice as many of the former said that all of their interests were in common. On the other hand, seven of the unhappily married couples said none of their interests were in common.

The unhappily married disagree on more things. The unhappily married men mention a total of almost three times as many things as "sources of disagreement" as did the happily married men. The women mention almost twice as many [4].

A stable lifelong human relationship like marriage must have a firm psychological foundation. What could be more welding than similar likes and dislikes, mutually experienced emotions, similar attitudes regarding work, play, plans, and hopes? Before going on to other bases for happiness let us make it clear that it is not superficial similarity that is important in marriage but profound similarity.

Two persons may be Methodists and yet be very different in religious attitudes. A young man and woman may marry from the same economic stratum of society and yet the man may be very frugal and thrifty in habit and the woman a spendthrift. The husband and wife may have grown up in large families; the husband may be convinced that large families are very desirable and the wife may be of the opposite view.

It is well for those who anticipate marriage, in addition to

working and playing together, to discuss fields of religion, and their attitudes toward children and a family of their own. It has been found from the results of one study that agreement in the desire for children bears a slight relationship to happiness. The number of children, on the other hand, has not been found to be an important factor affecting happiness. *Agreement* was the crucial matter [4].

The halo tendency and its effect on attitudes. One author suggests that it is possible that married couples are not as much alike or dissimilar as the studies of happily or unhappily married couples show. It is possible that the "halo" effects operate. Happily married couples, because of their happiness and pleasant attitude toward one another, might see pleasant traits and agreement in characteristics when they do not actually exist. Unhappily married couples, on the other hand, might grow to dislike attitudes and interests that are characteristic of the spouse. Certainly the "halo" effect is found in marriage. And if this is the reason why we find so much similarity in happily married couples let us recognize it and emphasize its importance. It is well then that agreement on *some* traits causes the enamored husband or wife to believe there is agreement and similarity in *many* other traits when there is little evidence for it [4].

Financial attitudes. Most students believe that the size of income is highly important to a happy marriage. This is not a fact. Economic conflicts usually arise because of *dissimilar attitudes* on the part of husband and wife as to the use of income. Further conflict arises when previous standards of living conflict with present income [8]. Apparently, if couples fuse their plans in the spending of money, all is well. If, instead, they become competitors, friction results. All engaged couples should work out together agreeably, as an interesting project, an individual budget and a family budget for their future home. They should save and buy home furnishings together, and then after marriage make an active attempt to live within the budget. This is a suggested means of preventing economic stresses later.

Similarity in personal characteristics. *Age and age differences.* Not all personal characteristics need be similar in order for the marriage to be happy. Age differences between the couples are

not highly important factors affecting happiness [6, 8]. There are, on the other hand, *temperamental factors* which should be similar for the best marital adjustment.

There is some evidence to show that marriages contracted between very young people lead to unhappiness. To be sure, practically all men and women are physically ready to become parents at the age of eighteen. Furthermore, postponement of marriage does reduce the number of children which a couple may have. Finally, it should be pointed out that the prospects of marrying decline as the years increase. These three reasons, then, may prompt young people to plan early marriages. However, the data available lead us to question the wisdom of such marriages. One writer argues, from the data he has collected, that the best period for marriage is from 30 to 36 for men and from 25 to 31 for women. Marriages below 20 are not recommended by his data [10]. Since other data question that high age requirement is one of the most important factors in marriage, let us emphasize the one clear fact that *marriages contracted below 22 years* of age in the case of the *husband* and *20* in the case of the *wife* seem more hazardous than later marriages [8].

Agreement in basic personal traits. How can the man who loves costly adventures be happily married to a woman who is insistent on saving for security? The radically inclined woman will be thwarted by a conservative husband. The man who loves opera, literary classics, few visitors, and a large home will wear upon his wife who has gay, superficial interests.

We have already emphasized the desirability of similarity in interests and attitudes. In our discussion of studies of marital dis-harmony later we shall again refer to the importance of *similar deep-lying personal characteristics*.

It is interesting that some happily married individuals are found to agree in the possession of certain attitudes and traits which are usually considered undesirable. In the studies of some couples, for example, both reported in a questionnaire that they were "often in a state of excitement," and that they "lack self-confidence." The important factor here is that the couple *agree* [4]. Similar results were found in the study of friends. Human beings are often brought

together by *similar handicaps*. It seems when two individuals experience the same emotions together, they feel more intimate.

Congruence of personality traits. Everyone has known couples who have been dissimilar rather than similar in personality. This is known as marital congruence [11, 12]. For example, two dominant persons will in many cases clash unless they are in agreement regarding the area of life which each plans to dominate. On the other hand, one of the marital pair may be a submissive type of person with a disinclination to assume the dominant role. The other dominates most of the situations which arise in marriage. Each partner may quite frequently feel the need of the other partner and thus find harmony in their differences. The following specific instances are illustrative.

An ambitious, well-appearing man of mediocre intelligence was attracted to a very brilliant girl, and upon marriage frequently solicited his wife's judgment concerning business matters. She in turn, was very proud of her husband's appearance.

A woman who had realized for a number of years that she was homely yet popular decided early in her teens to marry a man who was handsome, regardless of his other characteristics. Finally she allowed herself to be courted by a submissive, handsome, colorless individual who satisfied this strong desire.

Happy family relationship. Importance of affection for parents. When questionnaire answers of happily and unhappily married persons are compared, the former report more attachment for and less conflict with both of their parents [4]. In fact, of all the factors which affect marital happiness, *happiness of parents, attachment to parents, and lack of conflict* with them are among the most important. Along the same line, it is found that wives who rate their *fathers as physically unattractive*, and husbands who rate their wives as *physically unlike their mothers*, tend to be less satisfied in marriage [8]. Further, there is evidence that happiness is significantly associated with cases in which husbands resemble the wives' fathers, and wives resemble the husbands' mothers. A psychiatrist who interviewed 100 married women and 100 married men reports as one of his findings that the happily married husbands show reasonable

affection for their mothers and, similarly, the wives for their fathers [5].

We might expect this when we consider that many of our personality traits are learned indirectly by association with other people. The moody person usually has matured under the influence of moody parents. The fearful girl frequently has been reared by a fearful mother. Happy parents produce happy children at maturity. Further, the bride and groom who have been exposed to pleasant relationships between their parents for eighteen to thirty years can be expected to assume the same attitude toward their mates. In fact, in many cases they hardly know how else to behave. Any other type of behavior on their part would be disturbing to them.

Even the discipline in the parental home has been found related to later marital happiness. It appears that firm but not harsh discipline is more conducive to happy marriages than either exceedingly strict standards or extreme freedom, in which the child has his own way. The absence of punishment rather than severe or frequent punishment likewise is conducive to later happiness in marriage [8].

Agreement in attitudes of couples toward parents. Not only is the happy marriage affected by early relationship to one's own parents, but it is also affected by the couple's attitudes toward both pairs of parents.

"But I won't be marrying her parents," said one undergraduate to a counselor when it was indicated that he would have a difficult time getting along with a girl since he despised her parents so greatly. The answer to this is that the student will probably (almost certainly) marry her parents. Very few individuals can or will sever all previous ties when they marry. It must be remembered that our parents are our first love. In most cases we spent at least 20 years being dependent upon the service and the affection of our parents. Frequently one will tend to break with one's parents when they oppose a loved one, but this break is often superficial and the memory of the division may come between the pair. In other cases in which the antagonism between spouse and parents is not very great, there can be an unpleasant undercurrent which mars marital felicity. It is safe to say that in those cases in which the marital

partner likes the parents of his spouse, marriage is enhanced by this attitude. To be sure, *agreement* in attitude, *whether it be one of pleasantness or antagonism*, has been shown to be important [4]. This is true regardless of the educational or economic status of the couple. "Family interference" was named as a factor in 13 per cent of the cases studied by social service bureaus [6].

Normal parental affection. To be sure, there are individual cases in which the mother shows practically the same type of affection for her son as she would for her husband were he living or responsive to her. There are also cases in which the father is "fixated," as it is termed, on his daughter.

These attitudes frequently result in a reciprocal emotion on the part of the child. There are cases in which the child has responded to domination or excessive affection for a number of years and then at *adolescence*, when he tries to make an *adjustment for himself*, a conflict ensues. At this time, the boy dislikes the affection which he previously accepted or enjoyed. The girl may fight excessive interference by her father with her dating, which she conceives as perfectly normal. These are not examples of reasonable affection or normal affection but, rather, they show us what an *unnatural affection* between the parent and child may produce. These incidents are due usually to a blocking of the parent's normal affection. One of the parents may not respond emotionally to the other, he has never really loved the other, has grown tired of her, or for some reason has turned to a new object of affection. Frequently, when conflict arises between marital partners, one of them will turn to the child for the response that is lacking in the other.

Here is a case of a wife who has always been sentimental:

She endows her husband with qualities that neither he nor any other man has ever possessed. When her husband turns out to be an ordinary man she is disappointed. He has fallen short of her ideal. She no longer finds him attractive. But there is one hope in the relationship. They have a son and this son will be the perfect man. She will make him the type of man she hoped she had married. She sets out to do this and at 20 years of age the boy is perfect, but is neither attracted to nor by women other than his mother. His mother loves him dearly and his whole life is shaped around the life of his mother. Unless an entire re-education takes place over a period of time this

boy will probably never adjust as a husband. If the change does occur his mother will probably never adjust to his marriage.

The marriage that runs smoothly is one in which there has been a *transfer of certain emotional reactions* from the parent to the husband or wife. The wife learns to depend on the husband for security and affection. The husband turns to his wife for feminine attention and affection. The parents, then, by a wholesome affection can prepare the ground for a happy marital growth, or by undue affection can prevent the child from ever looking for a mate to satisfy affections on the adult level.

Similarity in educational and cultural background. The psychiatrists who interviewed 100 married men and 100 married women found that *equal education* was an important factor in encouraging marital bliss [5]. There is some evidence that higher education leads to greater marital happiness [8, 13]. Higher education, at least in the case of the wife, is probably a reflection of superior intelligence [8].

It is well known, however, that proportionally fewer college-educated women marry and have fewer children than women who have less education. Further information collected by physicians through interviews and questionnaires showed college women to be more prudish. All of this gives rise to a generalization by some authors that certain aspects of college education affect feminine marital felicity [8]. A more exhaustive study on an unselected group of college women throws great doubt upon the belief that *modern* college education affects marriage unfavorably [8].

Extent of education cannot always be taken at its face value. Two persons will go to college; one will graduate with a college education and the other merely with a degree. A high school graduate may be so well read and have such keen intellectual curiosity that he may exceed the college graduate in cultural attributes.

Nationality and religious differences should likewise be minimal. A study of marriages in Germany made before 1929 showed more divorces in marriages between Protestants and Catholics, and Jews and non-Jews than in marriages between persons of similar background [14]. Sometimes couples themselves may feel that marriage, in spite of different cultures, is workable. Their friends and

parents, however, will feel differently and cause unhappiness. The heiress, for example, who marries the family chauffeur may later find herself unwilling to lose former friends and unable to endure the snubs from her acquaintances. These *social* factors must be considered because they affect the happiness of most of us.

When these cultural factors in the background run deep down into the personality of the individual, and when they represent his fundamental attitudes, similar attitudes in the mate are imperative. Sometimes persons of two different religions are more similar in attitude than two persons of the same religion. A nonorthodox Jew and a liberal Protestant will be much more similar in attitude than an orthodox and a nonorthodox Jew, particularly if all of the cultural attitudes of Judaism have not been emphasized in the development of the nonorthodox Jew. It is hard to see how a literal-minded Roman Catholic and a Baptist Fundamentalist could be happily married. Usually, however, the individual discovers these discrepancies and attitudes if his courtship is long enough and if these matters are frankly discussed.

Adequate sex education and normal romantic interests. There is no factor that has been discussed more or stressed as emphatically as sex in marriage. Opinion as to its force in marriage has varied even among so-called authorities. It is therefore valuable to have factual material which grows from studies of happily and unhappily married individuals to guide us in evaluating this factor. We do not want to give the impression that a writer can discuss this matter dogmatically today, but there is more empirical evidence than there has ever been before to enable him to speak with conviction.

Conventional behavior. The first matter that must be considered in a discussion of sex is the society in which the individual lives. Continence until marriage and sex relations within wedlock is the convention we respect in America. Deviations from this cause mental and social conflict and often disturb marital felicity. Almost all of the studies emphasize that *premarital virginity* in both partners tends to lead toward the most happily married life [5, 15]. They also emphasize the importance of a *normal romantic attitude* involving some caressing as the seriousness of the relationship in-

creases. There is some evidence to indicate that those wives are most happy whose "first love" occurred between 12 and 16 years of age rather than earlier or later. Husbands, on the other hand, who had experienced their "first love" after 15 years of age rather than earlier seemed most happy [5].

Oversexed mates were found to be unhappy in marriage. The happiest couples are those who are *similar in strength of sex drive*. Attachment for individuals other than the mate was found to be a negative factor. *Adultery* represents one extreme which produces unhappiness. At the other extreme is found the woman who is incapable of experiencing an orgasm. The latter seems to be related to the temperament and general responsiveness of the individual, most of which is determined by early basic development or native constitution. It does not seem to be related to early affections or sex experiences [8].

A recent extensive study of almost 1000 marriages indicates that, whereas sex habits before marriage affect marriages to some extent, details of sex life during marriage are not related to marital happiness, as many sensational books on this subject indicate. For example, fear of pregnancy, pain during first intimacy, wife's history of sex shock, rhythm of wife's sex desire, and details of intimacies are not related to happiness in marriage and therefore need not worry the engaged couple [8].

One study indicates that "spooning" before marriage is a factor significantly associated with unhappily married persons. *Masturbation* and *sex practices* and recollection of sex feeling in childhood appear more frequently in the histories of the unhappily married person but are not significant in differentiating the happily and unhappily married group [15].

It seems the ideal attitude to achieve prior to marriage is one of affection for the opposite sex. There should be, however, a direction of this affection so that it does not lead to unconventional physical intimacies.

Similarity of emotional experiences is important. In sex as in all other areas of marital life we find again the factor of *compatibility* important. When personality tests of couples were compared, the happily married couples agreed to the demonstrations of affection much more often than the unhappily married [4]. A goal

that young married couples can strive for is *similarity of feeling and emotion both on the physical and the psychological level*. This is a theme that runs throughout the discussion of marriage. It is well illustrated on the physical level. The greatest satisfaction from intimacies results when both partners rise to a climax of emotion together [16]. But this sympathy should *not remain only on the physical level*. One of the most disconcerting experiences in marriage is for a husband or wife to become enthusiastic over a matter while his spouse is apathetic or antagonistic. Couples can enjoy books, poetry, sunsets, games, symphonies together and share in a common emotion. The more frequently and vividly the individuals experience these common emotions the more secure is the marital bond.

Sex education. All of the studies likewise point to sex education as having some value in the solution of marital problems [5, 8, 15]. The form that this should take was discussed as a part of the section on "Development of Affections," page 333. Sex knowledge should not be imparted in a different fashion from any other type of knowledge. Knowledge about the body and its processes allows one to control them; lack of knowledge is apt to leave one overcome by these tumultuous urges. Much impulsive behavior is associated with sex unguided by thought, attitudes, and personal control. Two extremes to avoid in imparting knowledge and attitudes about sex are: *fear and disgust* of sex intimacies, and tendency to gratify sexual cravings in *unconventional ways*.

Premarital medical examination and advice. In one study a thousand married women were given a questionnaire regarding relationships in their married life. One hundred and sixteen of the most happily married and 116 of the least happily married women were compared. The happier women were *healthier* before and after marriage. One medical investigator found adjustment in marriage to be related to medical and psychological instruction about relationships in marriage, and anatomical corrections [17]. Certainly every couple should have physical examinations. Out of the physical examination there should grow a discussion of some of the problems that they will meet in marriage. It is important that the physician consulted be one who is a specialist in this field, who has

access to the latest findings, and who is able to answer the many questions that the couple may raise.

The study of marital relationships which utilized 1500 cases from two large social service bureaus shows us that all classes of society could profit from medical examination and advice regarding intimacies during the early marriage period.

Some of this premarital information falls into the categories of psychology and sociology, as has been brought out previously. Couples should be taught to expect that some adjustments are necessary. They should know that many of the problems they are facing are being faced by many others. A solution results from patience on the part of each spouse and cooperation in reaching compatible attitudes and behavior.

Normal premarital testing of mental compatibility of habits and temperament. *Value of conventional courtship.* The traditional way of learning whether two people are compatible in their viewpoints and many habits is courtship. Society has emphasized the importance of knowledge of the intended spouse by encouraging courtship. Traditional conventions in this country do not allow this test to include sexual compatibility and no doubt this is wise. There is a great probability that such a test would raise far more problems than it solves, as we have shown under the discussion of courtship, conventions, and petting in Chapter XI.

Many divorces are the result of incompatibility of affection. This incompatibility which leads to divorce usually could have been recognized had the individuals regarded each other rationally as well as emotionally before marriage. It is not necessary to complete the sex act in order to recognize incompatibility of affection. Most couples go through a period of caressing prior to marriage. This usually tests the compatibility of the pair in so far as affection is concerned. It is highly improbable that a more intimate relationship would be more revealing, providing the two are frank.

A more intimate experiment may mar a relationship between two persons who are ignorant of the psychology and physiology of sex, whereas, if they have proved their compatibility in all respects except in sexual intimacies, this can be reached if proper medical

counsel is obtained. Two persons in love in the real meaning of the word hardly need worry about their physical compatibility.

An adequate courtship may prevent false idealization. Another incompatibility which is very important from a psychological viewpoint is the *conflict between a romantic ideal* which some adolescents build up and the *real person* whom they marry. An adequate courtship may prevent this. There are those persons who live largely in a dream world and dramatize life. They have romantic ideas of an ideal husband or wife, a synthesis of beauty, brilliance, charm, health, wealth, poise, versatility, and vivaciousness. Since there probably is no such living person, the one whom they marry, no matter who he or she may be, is a disappointment. Likewise, married existence is real and lifelike; if faced and responded to, it challenges one's adaptability to life. If viewed, however, from a standpoint of false idealism it is imperfect and ugly. There are meals to be prepared, spoiled food, socks to be darned, messy children, broken china, and tense moments contrasted to the more romantic episodes which are more apt to be the theme of daydreams [18].

Inadvisability of hasty marriage. There is no excuse whatsoever for failing to test many daily habits, attitudes, ideals, and temperamental traits which will be elicited by the marriage experience. Young married couples should have gone through a period of courtship long enough to have learned whether they are irritated or pleased by the behavior of their sweetheart. They should have seen each other in many situations and compared each other with many others of the opposite sex. Only numerous experiences will test affection and compatibility and allow the feeling: "He (or she) is the only one for me." A study of many marriage relationships showed the more happily married had not met in a place of public or private recreation. Happier husbands had been acquainted with their spouses for three or more years; happier wives had been acquainted one or more years. Happier husbands had been engaged six months or more, happier wives three months or more [4]. A marriage that is contracted too early does not allow a sufficient period for work and play together, an ideal test of compatibility.

Stable environment. Emphasis upon the home and children. Divorce statistics show the divorce rate is closely related to the cul-

tural background of the community, that is, the attitudes of the people, the socio-economic status, and the degree of home and family life present. For example, in a large city like Chicago, certain occupational groups, religious groups, and urban areas yield higher divorce rates than others [19]. Upon analysis it is usually found that the predominant attitudes of the individuals composing the groups with high divorce rates do not favor stable home life. Marriages contracted without religious ceremonies were more than twice as likely to end in divorce [12]. Marriages contracted in the unstable period following the war of 1914-1918 resulted in more divorces than marriages contracted in other periods [20].

Certainly an environment which encourages extensive use of alcohol, drugs, freedom in sex standards as well as in general values, continued exciting and ephemeral activities, small space for living quarters, necessitating that the dweller spend most of his time away from "home," are not conducive to a stable, enduring home life. Apparently stable factors are not as closely related to the *happiness* in marriage as they are to the *continuation* of it. Other factors are apparently so much more important that the cultural factors are masked [8]. Good advice to the newly wed is: *Live in a community in which there are good examples of happy home life.*

Almost two-thirds of divorces come from childless married couples. Of the childless marriages 71 per cent end in divorce while only 8 per cent of married couples with children eventually are divorced [19]. The presence of children does not appreciably increase marital happiness, according to one extensive study, but it does no doubt stabilize the marriage [8]. This argues strongly for the presence of children to fuse the motives of the pair. Fortunately today it is quite practical to adopt children through competent placement agencies.

Avoidance of arguments and alienating affections. Among the serious dangers which wedded partners must avoid are: affections for other members of the opposite sex and arguments. Happily married couples agree more often in avoiding argument and in showing relative indifference to other members of the opposite sex [4]. The tendency to *dominate* other persons excessively is one that often ruins marital harmony. Too frequently a husband takes too seriously the traditional, patriarchal function of the male and be-

comes excessively dominant. This prevents cooperation in the mutual life.

When the questionnaires of the happily and unhappily married women were compared, one of the important reasons for unhappiness was unfaithfulness on the part of the husband [4]. Statistics based upon 1500 cases coming before the attention of social service bureaus also indicate that jealousy (9 per cent of cases), immorality (30 per cent of cases), and abuse (41 per cent of cases) are factors in marital discord [6].

HAPPY AND UNHAPPY COUPLES

Personality characteristics which lead to happiness or unhappiness in marriage usually develop long before the wedding day. They are often individual characteristics which can be guided during the college period. For this reason they are discussed here.

Characteristics of happily married women. Women who are happily married are kind in attitude toward others, and they anticipate kind attitudes in return. They are not unduly concerned about the impression they make on others nor do they look upon social relationships as rivalry situations. They assume subordinate roles if necessary, accept advice from others, and are in general cooperative. They are interested in helping others. In their work they are painstaking and methodical. They attend to details and are careful in regard to money. They are conservative and conventional in religion, morals, and politics. They show a quiet self-assurance and optimism [8].

Characteristics of unhappily married and divorced women. Women who had been divorced were found to be more *self-sufficient* and more *masculine* in interest than women of unbroken marriages. The interest of the divorced woman does not correspond to the interest of the average woman office worker. Possibly the divorced woman lacks the *docility* and *love of detail* which we might expect the office worker to have. The divorced woman was also unlike the woman engaged in insurance and real estate selling in so far as interests were concerned. Here the difference can be explained by the absence of interest on the part of the divorced

woman in *handling and convincing people*. These interests we find in the woman sales person [4].

It is interesting to find that the happily married woman and the unhappily married woman are not very different in interests and attitudes. On the other hand, the divorced woman differs from unhappily married and happily married women. One might expect the divorced woman and the unhappily married woman to be alike, but this is not the case. We shall notice later that divorced men, unlike divorced women, are more like the unhappily married men than the happily married.

Other studies show us that an *independent* attitude on the part of the woman more often leads to unhappiness in marriage than a more dependent attitude. A study of factors in the affections of 2200 women, 1000 of whom were married, indicated that employment before marriage was more frequently associated with unhappily married individuals, as well as employment outside of the home after marriage. Although our attitudes are changing regarding the importance of a dependent attitude in women, apparently society still causes a very independent and aggressive woman to suffer a conflict which makes marriage more difficult [15]. There is even a tendency in college for the more practical and more aggressive girl to find herself less popular than her effeminate and dependent sister.

Unhappily married women tend to be emotionally tense and moody, to feel inferior, and as a result to become aggressive. They are inclined to be irritable and rather dictatorial. They are more often the "joiners" who strive for extensive circles of acquaintances, but are more concerned about being important than being well liked. Their social life expresses an overanxious and egocentric attitude. They seek romance and are more conciliatory toward men than toward women. They show little sex antagonism. In their work they are impatient and fitful. They dislike cautious and methodical people. They are more radical in politics, religion, and social ethics than the happily married women.

Characteristics of happily married men. *Personality traits.* Happily married men seem to have an even and *stable emotional life*. One of their most characteristic reactions to other people is that of

cooperation. They are cooperative in dealing with business superiors. Their attitude toward women is one of cooperativeness. They tend to look upon women as equals. They have a benevolent attitude toward inferiors and underprivileged people [8]. They have interests that are significantly similar to the interests of teachers and Y.M.C.A. workers. These interests are also more mature, more like those of older individuals than like adolescents [4].

In a gathering of people, happily married men tend to be unself-conscious and somewhat extroverted. They show initiative superior to that of unhappily married men. They have a greater tendency to take responsibility and evidence a greater willingness to give close attention to details in their daily work. They show a preference for methodical people and methodical procedures in work. Regarding financial matters, they are saving and cautious. Their attitudes are much more conservative than the unhappily married men. They are usually favorable toward religion and strongly support the sex mores and other social conventions.

Happily married men's interests are neither too masculine nor too feminine. The happily married man is unlike the divorced man and the unhappily married man in interests. The unhappily married man's interests seem to be a pronouncedly masculine variety. The divorced man tends to have interests resembling the feminine type. The happily married man's interests lie midway between the unhappily married and the divorced. Their interests are *neither extremely masculine nor extremely feminine.*

We should not expect the extremely masculine-minded man to be as companionable with women as an individual who is not at the extreme of masculinity or femininity. The truly feminine woman and highly masculine man differ considerably in their interests and attitudes. For a number of years the feminine girl is taught to enjoy perfume, pretty clothes, colors, art, music, sewing, and little children. These interests represent fundamental trends in her personality that have been established with years of practice. Extremely masculine men, conversely, have been interested in athletics, mechanics, business, outdoor life, and have never warmed up to some of the pretty things that mean so much in the life of the girl.

There is another aspect in masculinity that should be discussed here. Along with the many other attitudes that the extremely mas-

culine man sometimes acquires are attitudes encouraging promiscuity of affection. In certain groups and levels of society there is encouragement of promiscuity in masculine discussions. The man who is able to break many hearts and who is willing to boast of his conquests is viewed from these standards as the most potent male. This viewpoint is without doubt inimical to marital happiness. It is difficult for some men to believe in and practice promiscuity during their early years and then suddenly become monogamous in attitude and practice. There are cases in which the individual does this successfully, but there are many other cases in which the individual never makes the adjustment.

Attitudes of promiscuity toward the opposite sex are usually not associated with a regard for an individual member of the sex as a personality. In several respects this selfish attitude, if carried over into marriage, makes it difficult for one to fuse his own feelings and ideals with those of his mate. He is less disposed to lose himself in her motives, wishes, and plans. Bearing upon the view discussed above are some facts found in the statistics from over 1500 cases which came to the attention of two large social service bureaus. Drunkenness was found in 31 per cent of the marriages which were about to go on the rocks. Irregular habits, such as gambling and laziness, were found in 18 per cent of the cases. These may be viewed as highly masculine traits and are often associated with the more promiscuous type of man [6].

Characteristics of unhappily married men. Unhappily married men tend to be *mood*y and *somewhat neurotic*. They show a tendency to feel socially inferior. They dislike being conspicuous in public. They are strongly influenced by public opinion. The unhappily married men who have a sense of social insecurity usually compensate for this. They *dominate* those situations in which they do feel superior and make those beneath them very unhappy. They take pleasure, for example, in domineering over business dependents and women. They also tend to evade any situations in which they must play an inferior role or compete with someone of equal or superior caliber. Unhappily married men compensate for this retreat from superiors through daydreams of themselves in superior roles in which they wield great power. They tend to be sporadic and

somewhat irregular in their habits of work. They do not like detail and are not as methodical as the happily married individual. The unhappy husbands are not the ones who carefully save money; rather they like to wager. They tend to be less religious in attitude and somewhat more radical in sex morals and politics [8].

Marriage a dynamic relationship between two personalities. We must not leave the impression that success in marriage is entirely due to the possession of individual traits. Marriage is a dynamic relationship between two personalities. When these personalities *fuse in purpose* and *enhance daily relationships* involving personal habits, friendships, likes and aversions, ideals, and plans, and this fusion is superimposed upon a *background of strong affection*, the relationship is a highly satisfying one. It is, under such conditions, worthy of the encomia of the poets. If these individuals thwart one another continually so that the original intense attraction is violated, or if the original attraction is so unstable that mild conflicts disturb it, the relationship can become a miserable existence. There must be common purposes rather than individual aims that clash. There must be cooperation and mutual service to gain these ends and produce a common emotional experience which draws the pair together.

It is not difficult to see why marital partners drift apart. They may have been drawn together originally, not because of an emotion growing from a true understanding and comprehension of each other, but because they have been attracted by factors which were colored by romantic thoughts or incidents of the moment, productive of only a transient excitement.

To be specific, a youth may be attracted to a girl who resembles in one or more respects his *one* previous sweetheart who "swept him off his feet" and then left him. His attitude toward the object of his new attraction, which he has not analyzed, is to guard her, to seek to gain her, and to keep her. He asserts that he will allow nothing to occur which would cause him to lose her. He will not even attempt to learn what and who she really is. Nor will he learn that she is not at all the person he thinks she is. He courts her. He is always on his best behavior. Finally he offers her all he has in marriage, embellishing the whole affair with romance. During this courtship he has been careful at all times to guard his original impression of her. She *must*

be like his former love, he tells himself. When the honeymoon is over and the stark reality of daily interaction wears thin the romantic veneer, the girl's true self and his true self meet—strangers to one another and highly distasteful.

The variations of this theme are many, but the paradigm is the same. Two individuals are attracted by superficial factors, which, when isolated, are capable of arousing strong emotion, but which on the background of a total personality are ineffective in producing it.

It should be emphasized that marital adjustment does not differ in essence from individual adjustment. The factors which make for a well-adjusted personality give rise to a happy marriage with the addition of *compatibility* or *community of motivation* and modes of adjustment. Marriage, in fact, is a test of personal adjustment. A happy marriage is the fusion of two potentially adjusted individuals.

Cases of clashing personalities.

Mr. A. is a nervous, emotional, vivacious person. Mrs. A., on the other hand, is an apathetic, unenthusiastic, pretty woman who in many ways is very attractive to her husband. Mr. A. complains that he is so often exasperated by his wife's dampening effect upon his interests and plans that she is beginning to lose attraction for him.

Mr. and Mrs. X. were very much in love as bride and groom, but Mr. X.'s egocentricity has marred the happiness. He assumed without consulting his wife that his mother would be welcome in their home as a permanent dweller; that the guest room could be occupied by his family most of the time; that he and his family would be joint owners of a summer home; that they would use his wife's car when they wanted it; that he could lend money and their belongings to his friends whenever he pleased without consulting his wife; that his desire to work on certain nights or go fishing or hunting on certain days was all that was necessary, and that his wife need not be consulted about her plans. His wife inwardly resented all this but said nothing until she "blew up" one day before a group of his relatives and friends. She was never forgiven for this because she didn't take *his feelings* into consideration.

"Jack doesn't think of me, but merely of his education and career while I sit at home. I want to be like other young people. I want him, not future success. I hate to sit at home all day while he is in school (as I must for lack of funds) and then sit at home again all evening

while he studies for his career. I can't get any enjoyment from art, philosophy, and classical music. A little of that goes a long way with me. Is his career more important than I am? Will it ever get him anywhere? Why doesn't he go to work so that we may *live* while we are living?"

The quotations below are from several incidents of marital discord:

"I save, pinch, and put aside and in one shopping spree she spends it all. That makes me so mad, I am beginning to hate her."

"His friends are nice people, but they don't seem to like me and I don't like them. They have their interests; I have my interests, and they are by no means the same."

"I cannot have my children exposed to the type of people he associates with, the sort of thing he condones, or to hear the things he talks about. He just is the type that is always getting into trouble."

"His every word is a criticism of the way I dress, what I do, the food I cook, and the way I keep the house. I have never criticized anything he does. I never seem to notice his faults."

"She always seems to be interested in the other men we meet—much more interested in them than in me. And there I sit on one side of the room, literally seething within as she plays up to them after being glum for hours before when she was with me."

"I love him, but no one can talk to me as though I were a slave in front of other people, or mortify me so I cannot bear to raise my eyes again."

"J. makes \$80 a month; we pay \$34 a month for rent and utilities, and it is all I can do to cook three meals a day for \$30 a month. We owe \$8 a month on our furniture. Carfare totals \$3 a month. We thus have \$5 remaining for illness, clothes, amusement, and repairs. Around the end of some months we have 25 cents a day to live on. If we rent a cheaper place it is no fit environment for our two children. This matter of living on a *financial* thin edge keeps me constantly disturbed."

"I had a monthly allowance of \$95 before I was married. I could buy clothes, go to shows, have parties for my friends, buy books and a few luxuries. Now I must manage a house on \$100, with very little to do any of the things I did before. If my husband were more aggressive he could make more, but he blames me for buying the things I must have with money he thinks should be used to operate the house.

We already are \$175 *in debt* and I don't know how we shall ever pay it. I am just about ready to give it all up."

"Our little fights would not amount to much, but *her mother* comes in and tells me what I should or should not do, and then I don't care what I say or do."

"I hate to have my little plans all wiped aside and the plans of *his parents* substituted. Sometimes I feel like a little girl who has just been added to his family. I am not the manager of my own home. I hate to hear how his mother did this or that for him and what I ought to do."

"Jack is a fine man, but it is so tiresome to have to live with a person who is *always sick*, who is always complaining, who cannot live a normal life, who must always stay at home. When I see what other married persons can do and how we are hampered, I get quite blue."

"Ever since I have been married, I get terrible headaches, and I am *tired most of the time*. I hate housework. I hate the monotony. The lack of credit I get for managing the house depresses me. The slavery of it all is oppressive. I hate to be cooped up here day after day. When I was at the office I saw new things. I met people. I was somebody. Here I am just a servant. My doctor says my headaches and fatigue are due to my attitude but I don't believe it."

"She is not anything like the wives of the other men in the office. She is not as *chic*. She doesn't take care of herself as well. She is not so broad-minded nor so up to date."

"I have noticed since we have moved from ——— we have not got along as well together, and I think it's because we don't get out enough together, don't play enough in a good, wholesome fashion."

Cases of happily married couples. Because the pathological case is one of the most vivid sources of knowledge, more has been written about what is wrong with marriage than what is right with it. Cases of happy marriages are overlooked. To these we shall now turn.

Mr. G. is Jewish, Mrs. G., gentile. He is a college professor of mathematics of some national reputation. They have five children, from three months to 18 years of age. They are both very intelligent, simple in tastes, not interested in the ostentatious or highly sensational. They are justly proud of their children. They spend consider-

able time in companionship with them and in their education. Their children are widely motivated, well behaved, and exceedingly promising. Mr. G. is devoted to his work, is assisted in it by his wife who knows enough about his field to help him. Although their circle of friends is limited in number, all are of lasting quality. They have a small home set in considerable acreage which serves as a strong common interest. There seems to be affection on the part of both for the other's family. They have an income of about \$3500 a year, and both enjoy good health.

Mr. S. is a newspaper reporter who earns about \$160 a month. He has been on several papers during his six years of marriage. He, though skinny and homely, is loved dearly by his pretty, animated, simple-mannered, and broad-minded wife. Although they live in a furnished apartment and she has few interests other than his, they always convince everyone who knows them that they are very happy. He works at night and she spends a good deal of this time around the somewhat empty office talking to other writers, ad men, and printers. When he is not working they are inseparable. They enjoy all activities of life together.

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CHAPTER XIII

EMOTIONAL STABILITY

EMERGING FROM EMOTIONAL DEPRESSIONS

Students who experience depression.

May L., is a 19-year-old sophomore. She was reared in an isolated community in a southern state. She is at present attending a Midwestern university. Last year a cousin of whom she was very fond was committed to a psychiatric hospital. They had lived in the same home for a number of years and were devoted companions. This illness has disturbed May greatly. The semester after the commitment she attended a small school, roomed with a girl who was very different from herself, who learned to dislike her greatly and circulated stories about her. This girl, although she was not very popular, was successful in injuring May's reputation. May had been indiscreet but had done nothing to deserve a bad reputation. She left the school very unhappy, having made few friends, poor grades, and a questionable reputation. In reviewing her behavior at times she considered her indiscretions wrong and at other times as unfortunate but natural mistakes. She returned to her very small home town and learned that her parents had lost most of their money and that her cousin's condition had become steadily worse.

She had developed a peculiar type of false pride which made her remain aloof at school. She continued to keep to herself at home, particularly because of her family's financial reverses. In the meantime she brooded over her unfortunate experiences at school and the "hopeless future prospects."

When she transferred to a larger school it so happened that two of her former acquaintances who knew her reputation also transferred to the same school. This disturbed her because she had anticipated building a new reputation. The presence of the other girls she believed jeopardized this. May had to live in what she considered an undesirable boarding house for girls. She was unable to join a sorority as she had wanted. Her whole first semester she was very unhappy, glum, and distant. Although she had a high ability rating, her grades were very low. She had very few dates and she didn't like the boys whom she dated. She felt that she was not her old self, and that she could not attract the type of boy she wanted to date. She didn't see much

hope for the future, as her parents would be unable to send her to school after this year. For days she experienced deep melancholia with no promise of an end in sight.

May was given an opportunity to tell her whole story, and she did so reluctantly. Her counselor showed how she had been overcome by an avalanche of circumstances which made her lose her perspective. She was shown that whereas she had been indiscreet in the past she had later learned how to handle matters. In fact if she pulled herself together and looked at the world as a source of adventure she would be better fortified because of her experiences. She was shown that all of us make mistakes, that this period was merely a fragment of her lifetime, that she still had all the assets that had previously made her life full.

James T., although fairly bright, has never been popular. He is the only child of middle-class parents. They are intelligent but rather slipshod in habit. James has never learned to dress like the typical student of his age. His habits of neatness are poor. He vacillates between a loud aggressiveness and a crushed taciturnity. At times he rushes up to his acquaintances with boasts of the grades he has made or plans he has in mind. His associates attempt to subdue him and in doing so frequently hurt his feelings. This plunges him into a depression which lasts for several days. He refuses to face the emotions and seek the cause; he merely stays indoors and remains away from people for a time. A friend whom James knew respected him and made James face the fact that he had to learn how to get along with people better. This friend made specific suggestions and was so tactful and enthusiastic that James plunged into this new project with a positive attitude.

Gertrude M. is the daughter of a frugal German family. They are not wealthy but they have financial security and could educate Gertrude easily. Her two older brothers have not gone to college because the family thought they could not afford to send them. Since that time, their investments have earned more and since Gertrude is the youngest of the family and has "always done well in school," they decided to grant her desire to go to college. They gave her an allowance which just covered the minimum of expense.

Gertrude found herself very much unlike the typical coed. She had never dated boys. Although she is pretty and is occasionally sought by them she didn't know how to act on a date. Her clothes and general appearance were not fashionable. She knew something was the matter, but she didn't know what. On numerous occasions she had conflicts with other students on the matter of standards and attitudes. This depressed her somewhat as did her tendency to feel different from others. Larger classes were confusing to her and although she

had above-average ability and good work habits, she tended "to go to pieces" on examinations. She was frightened by most of her teachers. Her grades during the semester were just about average. At the end, however, she finished two courses with conditioned grades. This depressed her greatly. It was the first time she had ever done poorly. She wondered what her parents would think. She knew that she was not as attractive as the other girls; she knew that she was inferior in her relationship with boys, in her dress and in her ability to handle social situations. She did not, however, concede that she was not capable of doing satisfactory school work. She did not realize that the competition was keener than it had ever been, that hard work is not enough, and that many of the new factors in college were disconcerting to her and had lowered her grades. Failure in school work, a matter which her parents took very seriously, was true failure. She had failed in the eyes of her fellow students and she had failed in the eyes of her parents. She felt there was no use going on.

Finally, when she went out to eat on this certain day, a girl who had been a casual acquaintance noticed she had been crying and questioned her. Gertrude at first denied that she had any difficulties. Luckily, however, the girl was a senior, knew something about "freshman blues" and was desirous of helping Gertrude adjust to the college situation. She finally, with great effort succeeded in getting Gertrude to tell fragments of her story and she supplied the rest. She attempted to show Gertrude the reason for her failure, suggested means of improving her dress, offered to room with her the following semester and introduced her to other girls; she showed Gertrude that she had done her best but that she hadn't adjusted herself to the circumstances because they were new and difficult. When she left, the world was brighter for Gertrude and thoughts of suicide had vanished.

Marjory M. is the daughter of battling parents. She has never enjoyed a happy home and has been torn constantly in loyalty between the two of them. She has lived part of each year with each parent. She assumed adult responsibilities early and was very boring to girls of her own age. Although mature in conversation and manner, she is very immature in the ways of an 18-year-old girl. She has dated seldom and has never won the affection of a boy.

One young man whom she met in college showed her more attention than she had ever had before. He had very little money and he dated her largely because their dates cost very little and she insisted upon paying some of the expenses. They were more "Dutch treats" than dates. The more they appeared together, the greater her affection for him grew. Finally, she was convinced that she was in love with him and thought he loved her but was too shy to tell her. He

saw what was happening and tried to break away. From then on, she began to find reason for all of his actions. She believed that he loved her too greatly to marry her in his poor financial condition and therefore was seeing less of her. She believed further that the reason he had not told her he cared for her was because he did not want her to sacrifice herself for him. Her emotion for him was so great that it colored all of her thinking about the matter. He finally left school because she plagued him so. Her deluded notions baffled him. He thought she was slightly demented. When he left school she became terribly depressed and later hysterical. She finally entered the student hospital. Gradually she was brought to see her error and, as she faced it, her depression tended to clear.

Nature of emotional depressions. *Depressions result from thwarted motives.* Low feelings, like all other unpleasant and disturbing emotional states are *symptoms*. It is sometimes difficult to distinguish a depression from a bewildered condition or a feeling of inferiority. Basically, we do not need to distinguish them. The emotional pattern that we feel when we have failed to achieve our goals is immaterial. The most important consideration is the *cause* of the failure.

Most emotional depressions are due to *conflicts* between strong motives or the *thwarting* of a strong motive. The individual has fallen short of his cherished goal. He may, on the other hand, want to reach two goals that are incompatible. His depression may be due to strong feelings of guilt. In every case, there is a disparity between ideals and accomplishment. Motives are unsatisfied. The individual is tense and unhappy. He seeks a means of releasing tension and satisfying his motive.

If the depressed individual does not know the source of his conflict, his predicament is usually less fortunate. Under these circumstances he is blindly seeking a goal which he will recognize only after it has been found and identified. He may, however, know the source of his conflict and be so overwrought because of his believed failure that he cannot find a solution. Sometimes the depressed individual refuses to face his conflict. He may have some inkling as to the source of his trouble, but it is too painful to examine, analyze, and meet effectively.

There are some students who suffer recurring depressions because they can never find solutions that satisfy. We have spoken of them

as *perfectionists*. Their lives must be perfect. Because their physical beauty is not flawless, unpleasantness seems to gnaw them. Their grades are not perfect, so they think they have failed. They, along with everyone else, make social errors. Instead of charging them off to experience, they review them with chagrin and a shudder. The real world does not satisfy the perfectionist. His life, as it is, he considers a failure or a bore. He refuses to face reality, plunge into it hopefully, and enjoy its sensory experiences.

Depressions influence thinking and action. One of the most disconcerting aspects of the state of depression is the manner in which it robs its victim of his *zest*. The depressed individual feels surrounded by a "dark haze." He cannot picture himself as battling problems. There is the recurrent thought, "Why go on?" At times he believes he will not be able to stand the unpleasantness confronting him. Yet there is "no way out" and it is this belief which is so disturbing. The depressed individual's struggle seems hopeless and endless to him.

During melancholic states actions become slower and less spontaneous, thoughts that arise are more often unpleasant and more frequently about childhood events than in the elated state. The individual in the laboratory, when in a depressed mood, is quite different in behavior than when elated. Whereas the elated individual is spontaneous in conversation and mentions more unnecessary things, in the depressed state the opposite is true. In elation, movements are expansive and large, distances do not seem as great, gestures tend more to be overdone, script is less cramped and changes in perception (recognition of different aspects of figures) are less rapid. Depression has the opposite effect on all these functions [1-3].

It has been found that for the normal male student, judging from a study of 133 in one school, feelings are lowest during the first and last half-hours of the day, on Monday, and in January, February, and March. Moods are more pleasant in the spring and summer [4].

Personality patterns and depressions. The extremely depressed individual who has suicidal tendencies has been described as oversensitive, shy, self-conscious, inclined to overreact and worry, rather delicately balanced emotionally, immature in emotional develop-

ment, and fearful and insecure in the face of life situations [5]. When students who tend to have depressions take a personality test, similar characteristics are checked.

Below is a sample of the responses checked by the student who is subject to emotional depressions [6].

Often has the "blues."	Introspective; analyzes himself.
Worries over possible misfortunes.	Cannot relax easily when lying or sitting down.
Frequently in a meditative state.	Concerned about the future.
Not carefree.	Analyzes the motives of others.
Ponders over his past.	Overconscientious.
Not happy-go-lucky.	

It is evident that there are associated with the individual who experiences melancholia *attitudes of self-attention*. He is one who has learned to place great emphasis upon his own feelings. He has erred in the direction of not acquiring a wide variety of stimulating interests in the external world. He does not have many hobbies, games, and sources of distraction to which he can turn when the thwartings which we all experience occur. Often these attitudes of self-indulgence have been acquired in childhood. Tears and tantrums were found useful then in controlling other people. From one standpoint the depression as well as the anxiety state serves the individual in gaining his ends. Frequently as he gets older he finds that, instead of acting as assistance, these moods hamper him, because other adults do not cater to his whims.

Depressions and nervous breakdowns. When the depressed individual quits his struggle, it is usually termed by doctors and laymen a "nervous breakdown." The exact nature of the events that allow him to "save his face" varies. He may become ill. To be sure, his illness will be of a vague nature and may consist of the loss of weight, of numerous unlocalized pains, of a heavy, tired feeling, or of extreme lassitude, similar to neurasthenia, which will be described later. Sometimes depressions lead to hysterics or persistent periods of crying and emotional effusiveness. Behavior of this sort attracts very active attention from those who are close to the person. They become convinced that some change of environment or circumstances is imperative.

The change may consist of leaving school and refusing to return.

The rest of the semester may be spent at home "resting up." His relief comes when he relinquishes his responsibilities for a year or two and when others have accepted this as permissible or wise. He or his physician may prevail upon his parents to take him on a trip or to a new environment where he can get a change of scenery and get away from the circumstances that plague him. He may quit his job, resign from an office, or in some other way acceptably resolve the conflict. The curative element is that both he and the world accept his solution. His face is saved. Although our western world does not make as open a practice of face saving as the oriental, we are equally desirous of it.

Far more desirable than the break from routine is a conscious examination of the problem and a planned solution. When the problem is too unpleasant, it is difficult to face. Then the individual fights the resulting emotion until he can fight no more. It is at this time that he leaves the situation and his condition is diagnosed as a nervous breakdown.

Suggestions for dealing with emotional depressions. Find the source of the mental conflict. The steps to be taken in cases of severe depression are identical with those suggested in any emotional conflict. They consist mainly of *ascertaining the motives that are unsatisfied* or that conflict and of *re-educating* the individual so that he may better adjust to his environment. The depressed person himself should be conscious of these conflicts, and should be willing to face them, regardless of how unpleasant they may be. He should search his experiences for incidents which to him mean failure, inferiority, disillusionment, futility or unsatisfied urges. He may have to penetrate to find them because of human tendencies to suppress such mental events. He should examine these events to learn why they depressed him and seek new methods of satisfying or quieting them in the future.

Gain perspective in respect to problems. The depressed person must be shown that his problems are the same as those of many others. He must see the problem as *only one aspect* of his personality. He should see that many persons who are depressed limit their lives to a narrow intensive drive for a goal which is not in the line of their assets. If this is true in his case he should *seek wider interests*.

He should see that there are many sources of play, adventure, love, security, recognition, and success if he will but search for them and *attend to the struggle* rather than to his own feelings. If he has been diverging his energies too widely by attempting too many tasks and achieving no goals, he should realize this. If he has strong feelings of guilt he should examine his standards and compare himself with others in circumstances similar to his. He may have to construct a new philosophy of life.

It must be very clear to him that there *are* solutions to his problem. Every motive may be satisfied in numerous manners. The various solutions that have been suggested to him and that he has considered may fall short of perfection, but he must forcefully realize that solutions as apprehended mentally are rarely as satisfying as those which we put into practice. He must take a long-time view of his strivings, realizing there are ups and downs in all curves of progress.

Many a person who has said to himself, "I would never be satisfied with that" finds that when he is in the midst of doing "that" he is challenged to put forth zestful effort.

The student who is eliminated from the school of medicine is positive on the day of his elimination that dentistry or social work is not a substitution that he can accept. His rigid standards dictate that he must succeed as a physician or life will not be worth living. When he finally enters the school of social work and is allowed to begin assisting with cases, the daily problems that must be met, the prestige that his position gives him, and the realization of the human needs he is satisfying make social work a highly desirable career. Before long he has worked out a whole system of thought to convince himself and others (probably rightly) that elimination from medical school was one of the best things that could have happened to him.

Perspective should include the realization that the present failure and depression offers an excellent opportunity to start anew. It is time to take inventory. Motives must be examined; obstructions should be faced, and substitute avenues to cherished goals must be visualized.

Seek avenues of motivation. Sometimes it is almost impossible to make the depressed individual face his problem while he is in the abyss of his depression. Some event or person must guide him from the fog of his morbidity to *new and stimulating circumstances*. His problem is too painful to face. He has associated it with so many

depressing consequences that he is unable to visualize a satisfying solution.

When we are depressed we will not accept substitute plans unless they arouse us. During a mood of depression one is indisposed to be absorbed by anything. Plans for the future must be highly concrete and practical. They must be so vividly described or experienced that they arouse latent motives and interests. The new setting must be as attractive and stimulating as possible. Initial success should be guaranteed. Specific motivating conditions which can lift us from a depression include the realization of our assets, specific concrete stimulating events, an active attitude, and an attitude of endurance.

Utilize assets in overcoming depressions. A good way to overcome a depression is to work through assets. If you have a good appearance, enter into activity in which appearances are important. If you are scholarly, turn toward scholastic pursuits. If you enjoy the superficial, lead through it toward more stable development. Most of us have activities which are productive of success toward which we can turn in times of depression.

Vivid concrete stabilizing conditions aid during depression. 1. Examples of diverting activities. One lecturer on mental health asked his students to jot down on a piece of paper those activities which helped them in time of depression [7]. Below is his report:

Take a brisk walk.	Think to myself that I must not take life too seriously.
Read Shelley and Keats.	Work so hard that it is impossible to think of anything else.
Sleep them away.	Go downtown and look at people and things.
"Cuss" it out.	Talk things over with some friend who understands.
Reread an old favorite book.	Try to make everybody think I'm feeling good, and pretty soon I am.
Read something funny or go to a funny show.	Drive an automobile fast and furiously on a lonely road.
Play hockey or tennis, and dance.	Remember that tomorrow is another day.
Put on good clothes and go somewhere.	
Play it out on the piano or victrola.	
Reason it out in solitude.	
Go hunting all by myself.	
Start "building air-castles in Spain."	
Get with people who are absolutely happy and carefree.	

2. Evaluation of diverting activities. Certainly all of the above suggestions do not apply to all persons. None of them can be recom-

mended as the sole solution. In the main they are escapes, but escape is permissible in deep depression. Sooner or later, however, the problem must be faced and the solution discovered. After the solution is found one may turn to sources of interest as stimulation. Stable friends, engrossing hobbies, new, stimulating adventures, all have their value in times of depression. Friends serve to increase our faith in the possibilities of success and happiness. They offer us a source of understanding and sympathy. Hobbies distract us from unpleasant events and assist in the process of bringing us back to reality. They also represent a program for widened interests. The active attitude which these activities necessitate is a contrast to the withdrawn, inert attitude so characteristic of the depressed individual. One cannot expect new activities to hold interest until one plunges into them. Alcohol, daydreams, impulsive indulgences, and self-pity of any type lack these stabilizing effects.

Appropriate diverting activities which satisfy basic motives assist in bringing one out of a depression but, unless the attitudes which make the individual *feel like a personal failure* are changed, these activities will have only temporary value. The individual plays the games against a background of deep unpleasantness. He says to himself, "This would be fun if I could throw my whole self into it." "If I were only a regular fellow (an eligible girl) I could enjoy this like others, but I am a miserable misfit and why should I pretend otherwise?" "This is fun now but I am still the same hopeless weakling."

It must be remembered that the individual who is strongly depressed or who feels very inferior and guilty has usually built up his present emotional attitude over a period of years of vivid experiences. These experiences are largely subjective. He has brooded, has taken little remarks seriously, and has been sensitive to the thoughtless behavior of those around him. These mental states have been perpetuated by his own attention to them and by the many objects in his environment with which they have been associated. A program of attitude analysis and re-education should accompany any program of social and emotional expansion. The former, in cases of established morbidity, requires professional assistance. The average individual who suffers from occasional mild depressions can direct his own behavior and modify his own moods by facing his problems,

gaining perspective toward them, and finding an outlet for his activities.

Case illustrating a program of emotional readjustment.

Brown T. is depressed over his social inadequacies, in spite of the fact that he is a candidate for Phi Beta Kappa and has a good family background, many appreciative, sincere friends, adequate funds to satisfy his needs, and above-average appearance. These do not console him in his depression. These are "unimportant" if one is a "queer, peculiar person." He feels that, although he can make good grades, his talents end there. He doubts whether he can secure a job after graduation. He feels totally unable to "put himself over." He thinks that most of his fraternity brothers regard him as a grown-up sissy and a hazard to a good party. He is highly conscious of their preference for other students in the group. The manner in which they skip him when responsibilities are handed out cuts him deeply. He noticed this most in rush week when the great emphasis is on social smoothness. He was not trusted with any of the valued pledges. At that time the whole emphasis of the house was on social poise and adroitness. It was then that he felt most self-conscious, awkward, and inferior as a personality. He brooded over his social errors at night, minimized his assets, and dreaded having to meet the boys the next day.

His counselor tries to make him face the problem. Consciousness of his problem merely depresses him. He sees no way out, because he feels so worthless at present that he does not care to work for grades, a sure source of success in his life. He wants to quit school. Discussion with him of his other assets leaves him cold.

Finally, the counselor suggests action to supplement daily sessions of attitude analysis and emotional re-education. He tells him to plunge into his school work and to meet all his responsibilities. His spare time and recreation should be spent with his nonfraternity friends whom he enjoys most. When he is at the chapter house, instead of allowing his perfectionistic tendencies to operate, he should compare himself with several of the other boys who are certainly no better in social contacts than he. For occasional periods each week, he should spend time with the superior social lights of the fraternity. Competition with them, however, should not consume most of his time and emphasis. He should frankly realize that he is somewhat lacking in social skills and his struggles in social situations should be regarded as experiments in learning. He should emphatically realize that he is highly successful in many realms and that it is unfair to himself to let this one failure color his other successes. A daily schedule should be planned by which he will spend considerable time working on sub-

jects he enjoys. Work with his best friends should be stressed, and occasional periods for social growth in the fraternity should be included. He should be reminded of the many interesting moments he spent last year writing term papers, on hikes, and at social gatherings with his closest friends. He should remind himself emphatically that he must uproot from his being the attitude that success with the fraternity boys is more important than success with his other friends who are more studious, sincere, and companionable.

Assume the attitude of endurance rather than self-indulgence. A depression is an attempt to evade a conflict. It is an escape. One can form this habit of unpleasant surrender to difficulties. It is the antithesis to the *fighting attitude*. Some persons wisely learn during their development to relax and take it easy during daily habitual activities and to assume a fighting attitude in crises. We can fight blindly or we can fight intelligently. In one case, we allow emotions to dominate us and we act impulsively. In the other, we try to see the issue clearly and direct our energies. The emotion acts to strengthen our activity, and our realization of the problem serves as a guide for this activity. Intelligently guided attacks are necessary in many of life's episodes.

We must cultivate the "take it" attitude. One reason why the specialist can handle difficulties from which the ordinary person runs is that he is schooled to fight the problem. We sometimes wonder how watchmakers can continue their tedious manipulations throughout the day, how soldiers can face the horrors of the front for months, how undertakers assume their duties as being all in the day's work, how district attorneys can continue to prosecute errant citizens, and how the fisherman endures the hardships of the sea. All of these specialists have *known their problems early, faced them, learned solutions*, and then have *steeled themselves* with an attitude of endurance and persistence.

Sensitiveness, escape, and evasions are the attitudes which are the opposite of the fighting attitude. The sensitive person cringes, sulks, or vacillates between hostility and surrender when he is criticized. He does not frankly face the criticism with the questions: "Is this person qualified to judge me on this? Does he know the facts? Can I profit by his criticism? What can I do to avert the criticism? Does it grow out of ignorance? Does his view represent the attitude of

many? What shall I plan to *do about this*? I want to get this settled so that I can *turn to other matters*." Notice how much more effective this is than suppression of the unpleasant idea and the inevitable, recurrent unpleasantness as the idea continually returns to consciousness.

It is sometimes amazing to recollect what the human being can endure and learn to like if he assumes a positive attitude of discovery and adaptation [8]. Some persons build up the habit of going to pieces emotionally in crises. Others have learned that they can live through a harrowing event if they will realize that it is merely one of life's many tests, that many others have experienced it, that with effort they can survive it, and that perhaps their personalities will be enhanced because of the experience.

Build new habits and attitudes—a re-education program. Look upon a depression as an indication that your present habits and attitudes are inadequate for your environment. A change must occur some place. New habits must be built, attitudes modified or environment vacated, as discussed in Chapter III. The habits to be acquired vary with the individual. If you are failing socially you may need to plan to build habits of sociality, change your expectations of yourself, or seek an environment which places a premium on the less sociable individual. Substantial growth from a depressed condition requires a personal readjustment. The escapes above are merely motivating and temporary.

Lose yourself in a project that absorbs your energy. An excellent diversion from depression is an adventure which takes your attention from your own feelings. If you can find an activity which is an appreciated service to others it will usually be stimulating. As suggested in the discussion of inferiority feelings, an excellent means for gaining perspective in regard to your own troubles is to find someone else with greater difficulties and to assist him.

Utilize principles of mental hygiene to prevent depression. If one seeks to prevent conflicts, repression of difficulties, tensions, morbid introspection, and the other undesirable mental habits, depressions will occur less frequently. He must seek new, absorbing interests and hobbies which will satisfy his basic motives. Other positive habits of hygiene are suggested in Chapter XVI.

Practice physical hygiene. Frequently depressions are the result

of poor physical hygiene. Constipation, insufficient sunlight and exercise, insufficient sleep, accumulative fatigue, inert posture and bearing, excess fat, malnutrition, infections, and chronic ailments of various types are some of the factors which can debilitate the individual and lead to mental depression.

The student who is depressed should have a complete physical examination. Further, he should talk to the physician about his personal hygiene. He should go over the above-mentioned causes of physical inertness and compare them with his own habits. Students frequently are too sedentary. They fail to get the proper amount of exercise and sunshine, a balanced diet, and sufficient sleep. Poor physical condition will accentuate a mental conflict. One's physical condition should always be taken into consideration when one is depressed.

OVERCOMING HOMESICKNESS

Alfred G. telephoned his uncle and guardian, reporting that he was packing to leave college. He wanted to go to work anyhow. He was living in a fraternity and had just come out of a truth session at which the older members of the fraternity had openly criticized him. He was the only child of his family, had been sent to a small, expensive high school where he had received considerable recognition. Here he was just one of 15 pledges in a fraternity. The boys had systematically criticized his tendencies to brag, to seek the limelight, and to show in other ways his egocentric tendencies.

Alfred daydreamed considerably of success in the world of stocks and bonds. An older friend had promised him a position after graduation. Alfred had been down to his office frequently and could imagine himself holding a lucrative executive position in a few years. He contrasted these pleasant prospects with his present inability to live within his allowance, have the dates he wanted, and receive as much recognition through clothes and possessions as he desired.

Carl A. came in one day with the complaint that he was feeling especially low. At times he felt that he wanted to return home, at others he wanted to go some place where no one knew him. He felt that his family was sacrificing for him. They expect a lot of him in accomplishment and tell him so in each affectionate letter they write him. He felt he was not doing what he should for them. His grades were low. He was spending more money than he thought they could afford. Then, too, he did not like the life at school. He was 500 miles from home and had to make new friends. This was not

easy for him. He thought he was one of the least popular boys among his acquaintances at school. He was not as successful on dates, at parties, or in commanding the respect of the men living in the large rooming house at which he resided. He realized the great affection his parents have for him and the lack of it from any other source. He craved friendship and the warm feelings he could get at home, but he wanted to be successful. He feared "something terrible" might happen at home. Returning home would not solve his problem, as he well realized, but would create more. So his conflict continued and he remained "blue."

Eloise B. is a junior. Although she is very pretty, somewhat practical, modest, and of high ideals, she feels inferior to the average girl. Her grades during her early years of college were very good. They began to fall this year. This caused her to believe that she was not only a social failure but she was even losing ground in the only realm in which she had been successful. She has the potentialities for developing a very likeable personality. In fact, she is not disliked at present, but she is not as much sought after as the average girl. She has had relatively few dates but these have been with boys who were very much attracted to her, in fact, two with slight encouragement would have offered her their fraternity pins. All of these successes she ignores. The only thought that persists is that she wants to leave school and the present situation. She hates meeting people. She has a hard time being pleasant and saying the "sweet nothings" that come easily to the typical girl.

She has several almost imperceptible birthmarks on one side of her face. She reacts to them very strongly and is very self-conscious about them. They really are so slight that many of her acquaintances have never noticed them. She despises teas and large social gatherings. She does not know as many students as she feels she should. She does not like the place. She wants to go home.

Fred J. won a scholarship to the university. An employed brother furnished him with supplementary funds to carry him through the first year. He had been valedictorian of his class and had ranked "head and shoulders" over any of the students in it. He comes from a very small town and had to ride to school from the farm every day. Even in high school he was not popular with the other students, did not participate in athletics, and spent much time at home. He did not attend many social functions. He is very much attached to his parents. The family is a closely knit group. They are frugal, very religious, and they emphasize attitudes and habits contrary to those which the typical college student thinks are important.

When Fred reached the university he was impressed with its bigness and its difference from the high school and with the size of the classes. So much is expected of the students that he felt sure he would be unable to pass his courses and would finally be eliminated from the university.

He feels he cannot go home a failure. He dislikes life at the university. He is living in a rooming house with another student from his own town, who is practically the only person he knows in school. Although he is very neat and pleasing in appearance, he puts forth no effort to meet other students. In fact, after a few weeks the other students in the rooming house thought him somewhat peculiar because of his reticence.

It is true he has had a very poor preparation, but with an active attitude and his good abilities he could have been quite successful in college. Some of the boys offered to take him to social functions and one of them urged him to accompany him. Instead of reacting favorably to this friendliness, he was depressed more by it. Letters from home cheer him up. On numerous occasions he feels he wants to return home, but the other boys keep him from doing so.

What do we find in cases of so-called homesickness? Almost invariably the homesick individual is one who has received a great amount of affection from parents and other members of the family. He usually has failed to revise his habits progressively as age advanced. He has been away from home seldom in the past. Much is expected of him by parents and friends. He is usually sensitive and his feelings are easily hurt. He does not make friends readily. He may be so interested in his own success and inner feelings that if he does associate with other students he is not very attractive to them. He also either lacks initiative or is easily discouraged. He usually feels that he has failed in some respect in college in contrast to his previous success. In spite of the fact that he wants to return home there is a clear realization that to go home would be disgraceful. He would be a quitter. He would be showing that he can't take it.

Almost invariably he finds the customs and emphases at the college very different from those at home. He falls short in the skills that are emphasized, such as dancing, light conversation, dating, colorful dress, and other social activities. He feels alone. He soon begins to associate his feelings of lonesomeness and failure with his new surroundings so that as he goes from class to class

the sight of the buildings brings depressing thoughts. He has not built up positive habits of success and pleasure in association with the many sights in this new environment. Often he cannot break through this depression to do the things that are recommended to him by other students and counselors. He is convinced of failure before he starts.

He sometimes thinks of the sacrifices his parents are making for him. He sometimes feels that they would be displeased with him if he did accept the habits and attitudes of the typical student at the university. He thinks he is living in a new world—a world of which he does not quite approve socially and morally. Home and everything it represents seem right to him and everything else wrong. New friends do not have the force that his parents and other close friends have, and their suggestions are not accepted.

He continually experiences fear. He feels inferior. He either disregards his successes in high school or wonders if they were not accidental. He thinks possibly he has overestimated his powers. The present failure, he is convinced, is prophetic of what the future holds for him. The contrast of being important in high school and totally unknown at college is disturbing to his personal morale.

The homesick student may be said to be undergoing conflict between the desire to grow and adjust in a new situation and the difficulties encountered. Continued failure creates in him the desire to withdraw. The one pleasant thing in his mind is his home and parents. The conflict is intensified by the fact that a return home would indicate failure [9].

It is obvious from the above cases that many depressions that are labeled "homesickness" by the individual himself or his acquaintances involve other conflicts. "Homesickness" is merely a convenient term. Always the individual suffers from thwarted urges and unrealized wishes. Always he fears that he has failed. Usually he is self-deprecatory. He thinks there is something the matter with him, that it is intrinsic to his personality, and that he will be unable to overcome it. He has not found new avenues to satisfy motives that the home has fulfilled.

New attitudes and habits must be established. They may be attitudes and habits of which the student believes his parents disapprove but on which the new group may seem to put a strong premium.

Suggestions for overcoming homesickness. *A short visit home.* The effect of a short visit home, of course, depends upon the individual. Some may be so relieved at home that they may refuse to return to school. Others may realize that this is not what they want, that remaining at home will not solve their problem. If they have any fears that their parents will not accept them in the home if they fail at college, they may be tempted to discuss this with the family while at home. Parents will usually dispel such silly ideas. The sensible parent will urge the child to go back, may even plan visits, and in some other way try to relieve the situation. Certainly, before the short visit at home is recommended, its effects must be anticipated [10].

Development of new friendships that have as strong an appeal as those at home. People from the home town often will qualify. Older students who have themselves experienced homesickness will enjoy aiding the newcomer to adjust to the campus. It certainly should be helpful to the student to hear a firsthand personal account of homesickness and subsequent recovery. No one can talk as convincingly about winning a battle with oneself as the man who has fought it. Any person with many traits in common with the sufferer or with traits which he admires should have a good effect upon him.

Preventive measures. Before the student takes the big step of leaving high school and entering college, he should have taken many small preparatory steps and should have succeeded in them. He should have spent short periods away from home at summer camp or working. He probably should have been given some of the responsibilities at home which he will have to meet when he goes away. He should have mastered the many skills that he will be required to know in school. Does he know how to dance, date, make friends with strangers, handle his personal finances, and attain competence in similar practical matters? The parent should have made an adjustment too so that the student will be satisfied without the continual supervision of the parent, and the parent will have substituted other interests for interest in the child [9, 10].

Discussion of his problem with a sympathetic counselor or friend. He should be encouraged by the counselor to trace the factors which led to the present conflict. In this conference he should see for himself *why* he wants to return home. He should be led to see possibili-

ties of success with a changed attitude and interest in the activities at college. He should anticipate initial lack of success; he should realize that at first it will be difficult to make new friends and to be successful in social and academic pursuits. He should know why everything seems strange and unpleasant. Most of all, he should be convinced that if he endures this a short time and at the same time plunges into the activities, *his present attitude will change*. He should know that with success in the new environment, with new friends and new affections, it will mean more eventually to him than any previous environment.

Find a sponsor. It will be fortunate if an older student of his own sex introduces him to others, takes him to meetings of organizations and groups, shows him around the campus the first month, and helps him to build new habits and to become established. If this friend will slowly but definitely allow him more and more independence, in a short time, almost without knowing it, he will steer for himself. Often the student can seek out such a person for himself. He should be encouraged to do so.

Discontinuation of sob letters from and to home. Parents sometimes encourage homesickness by their oversympathetic attitude. Some fear they will "lose their child" as he goes out into the world, and are pleased when he finds "home the best place after all." The student should discourage this attitude in parents and redirect their attitudes by the nature of the letters he writes home.

RESOLVING CONFLICTS OF STANDARDS

Cases of conflict of standards.

Eldon V. came from a very religious family and a small, isolated community. He believed fervently in the infallibility of the Bible, thought the doctrine of evolution was pernicious, and he was rather emotionally superstitious. During his first year in college he took Zoology, had a very liberal and iconoclastic English teacher, and, before the middle of the semester, developed strong conflicts between his *fixed religious beliefs and the new ideas* he was accumulating in college. He saw the logic of the instructors. He found most of the other students agreeing with it, but the strong emotional satisfaction he received from his childhood beliefs prevented him from relinquishing them. This conflict was superimposed upon the uneasiness caused by the novelty of the college community and a feeling of inferiority in respect to the other college students. Eldon complained that he did not

know what to believe. At times, he was actively hostile to his instructors and at other times he felt his early religion was untenable. A course in religion and numerous conferences with a minister helped him to resolve his conflict.

Melvin S. had been very close to his parents. They were highly conservative people who lived as they had 25 years before. Melvin had definite talents which his fraternity admired. He was very happy to be included in the group and developed a strong affection for most of the members. He found, however, that many of their activities conflicted with the standards he had gained from his parents. He didn't smoke, drink, dance; he was very careful about the language he used and he was highly conscientious and thrifty. Many of the boys kidded him about his ideals. Some applied considerable social pressure to persuade him to partake of their activities. In fact, he admitted that he definitely felt like an outsider a good deal of the time. On several occasions when he did violate some of his strong convictions, he was unhappy for several days. Melvin was an excellent athlete and gained some relief from his problems by participating vigorously in athletics. This did not, however, settle many of the confused beliefs he had. He was continually asking himself, "Who are right—my *parents* or *these boys*? Which standards shall I accept?" At times the conflict kept him awake at nights. He reports that frequently when he was among the other boys he was nervous and sensitive and at times irritable. Several conferences helped him to evaluate objectively the conflicting views.

Bob B. had earned as a junior the coveted position of editor of the outstanding student publication on the campus. He had earned this as the result of very hard work and singleness of purpose. After he had held the position for two months he found that he was heartily disliked by most of his staff. They regarded him as dictatorial, overbearing in attitude, selfish, and overambitious. At no time had any of them frankly accused him of these faults, but there was a strong undercurrent and he learned through circuitous remarks how they regarded him.

He came in to the counselor with the complaint that few things seemed valuable to him any more. He had lost most of his ambition. He was not his old self. There was a continual question in his mind, "What are the true values?" In high school he had been convinced that positions of prestige were most valuable but now he doubted this belief. When the counselor tentatively analyzed his difficulties Bob refused to admit that there was a conflict between his somewhat selfish *ambition* on the one hand and his desire for the *respect of his fellow students* on the other. Only later was he convinced that the solution

involved a change in attitude on his part that would allow him to share honors and prestige with others instead of desiring them for himself alone.

Charles H. was a junior in college. During the two years away from home he had developed considerable emotional maturity. He was now experiencing strong overt *conflicts with his father*. His parents required an account of every dollar he spent, told him the hour to retire, told him what specific courses to take, and in all other matters regarded him as a 12-year-old boy rather than a young adult. Although this was very satisfactory to Charles as a freshman, he now so greatly desired independence that he was willing to regard his allowance as a loan and to sign a note for it. He wanted to become engaged to be married and this too was opposed by his parents. His father felt that he was wasting his time and money on girls and demanded that Charles break the association.

Charles regarded himself as a good son. He felt great affection for his parents but he was determined to grow up. He said too many people had regarded him as "mama's boy" for too long. It was time he became a man. He was continually in a confused, irritable, or depressed state because of the conflict between his loyalty to his parents and an urgent desire to be independent and adult.

Mary V. was a prominent member of the student paper's editorial staff. During her high school days she was regarded by her fellow students as "the quiet type." She was very conservative in dress and manner, had very few dates, and, although she was highly respected by members of both sexes, could not be called popular. For several years she had secretly envied her less capable but more popular sorority sisters. She had brought honors to the sorority but the other members had captured the eligible men. As a senior she had visions of herself rapidly developing into a staid spinster. She came to the counselor complaining of depressions during the week-ends. She asserted that she did not know the cause of them. It was only after several hours of discussion that the counselor suggested there was a strong conflict between what she considered an *ideal type of girl* and the *type she was*. It was this conflict that was leading to her weekly depressions and feelings of inadequacy. Together she and the counselor planned a new program of activity with an emphasis on new attitudes.

Max G. was a student in the College of Engineering. He was greatly interested in literature, art, music, and the like. He had entered engineering because of previous employment with a contracting firm. He

felt that this vocation offered the greatest opportunities for success but he cared very little for the scientific courses he had to pursue. Most of them were drudgery. He had to force himself to study. In fact, he looked forward each year to vacation period when he could read what he wanted, spend time listening to symphonies, and associate with the kind of people who "brought him out." There was a strong conflict between his *major interests* and his *everyday pursuits*. He refused to take time off during the school year to enjoy himself because he felt he *must* get superior grades. His dislike for his subjects made him less efficient than he would have been otherwise. The result was that he spent most of his time studying subjects he disliked.

Nature of conflicts between standards. The conflicts given in the cases above are similar to all of the other mental conflicts we have discussed. In each of the cases one strong aspect of the individual's personality conflicts with another. In some cases an old loyalty conflicts with a newly acquired loyalty. In others, habits built over a period of years conflict with newly established wishes or attitudes. It must be remembered that these are not merely ideas but patterns of nervous energy that conflict. The individual finds an incompatibility between two tendencies. This causes the occurrence of many of the symptoms we have described. He may feel depressed, inferior, anxious, or confused.

Specific examples of conflicts between standards. Conflict between personal and family standards [11]:

A mother is overaffectionate, and jealous of her son's dating. She controls him through spells of illness. Her son desires independence but is strongly affectionate toward his mother.

Parents restrict a daughter in dress, associations, money, and social affairs. The daughter feels that she cannot attain popularity as long as she follows her parents' wishes.

A son desires very strongly to have parents whom he can idealize, especially when he regards the parents of his friends. His parents, on the other hand, fall short of his ideals economically, socially, and culturally.

A father expects his son to be aggressive, extroverted, and self-reliant. The son is retiring, unsociable, dependent, and bookish.

Conflict between personal and group standards:

A student desires the prestige of fraternity membership but he cannot afford it. In fact, this expense may cause him to terminate his college career.

A girl feels that it is socially imperative that she affiliate with a sorority yet she feels that the standards of the sorority are puerile, superficial, and snobbish.

A fraternity demands that a freshman date, go out for certain activities, and in other ways become more socially aggressive. He resents this pressure and dislikes the suggested activities.

A student feels affection for his fraternity but dislikes all of the officers, particularly since he opposed them in election.

A student desires a fraternity office but does not want to curry favor with his fellow students in order to achieve it.

Conflict between religious teachings and present attitudes:

A girl professes Christianity, yet she continually realizes that many of her daily acts are un-Christian.

A student finds a code of ethics that he acquired early in life is easily violated by his strong ambitions for personal success.

A student has a strong religious background, yet since he left home he has allowed many of his practices, such as attendance at church, prayer, and observance of religious practices, to fall into disuse.

A girl finds her religion, to which she has been very loyal, a handicap socially since she is a member of a minority religious group.

Suggestions for adjustment to conflicting standards. *Face frankly the values that are conflicting.* The best advice to a person who experiences depression or anxiety over a conflict of standards is: Examine your standards. See their origin. See their value in your life. Notice in what respects they are incompatible. Ascertain whether a *compromise* is possible. Can certain *aspects of each* code be incorporated into a personal philosophy of life? Which set of standards will serve you best over the greatest length of time? Which set of standards is more compatible with your total personality? Which

set of standards enables you to adjust to the group with which you have chosen to spend most of your life?

Seek more information. You may not be able to decide which set of standards will best enable you to adjust yourself to your motives and environment. You may need more information. This information may be sought from persons whom you admire greatly. If the conflict is a family conflict it may be well to talk with experts in the field of family relationships. Students' advisers may be approached on problems related to fraternity and student groups. Student pastors may be readily consulted on religious matters.

Cling to your most stable beliefs while adjusting to new standards. The reason why conflicting standards are so troublesome to the average developing person is that he very often throws overboard all of his old beliefs while in the realm of conflict. The student who feels a religious conflict, who finds newly acquired allegiances conflicting with his childhood teachings, tends to scrap all these early standards. He finds himself at a loss as to what to believe. Remember that your values represent the rudder which determines your course. Without it you are tossed here and there by the waves of life. We cannot discard suddenly everything we have stood for in a given realm over a period of years. It is necessary that we cling to those values and ideals which we feel are most basic, and slowly substitute the new values.

Friends and older advisers will serve as a sounding board while you discover for yourself which of your strong tendencies are most basic and most valuable. Determine them, and hold fast to them while you gradually discard those which fail to meet the test of living.

Search for similarities between incompatible standards. The person whose beliefs are undergoing a transition is prone to regard all new ideas as totally foreign to his former beliefs. If he has searched for similarities between the two frequently he will find them. The new belief may be only a different interpretation or statement of an old one. This is seen in the alleged conflict between religion and science. If a religion is the search for that which is good in the world and science is the statement of natural laws, then there can be no basic incompatibility. It is true that a backwoods, primitive religion may have certain elements in its ritual that are incompat-

ible with science as interpreted by a dogmatic graduate student. Further search into both religion and science will reveal many similarities. The bewildered student will find indisputable common grounds which he can accept while his beliefs undergo a gradual adjustment. Search for these indisputable common grounds in your conflicting standards.

Strive for new values—do not evade the issue. Most of the unpleasantness that arises from this and other kinds of conflict is the result of vacillation, escape, and evasion. The resolution of a conflict involves work and at times it seems easier to "forget it." But the emotional nature of the conflict does not allow us to forget it. As long as the student can feel he is honestly striving to attain a position he can quiet his conflict, particularly if he knows that many others are as uncertain as he.

DIRECTING EMOTIONAL EFFUSIVENESS

Meaning of emotional effusiveness. We are using this term for several different expressions of emotion. All of them have in common unwise direction or lack of direction of emotional expression. They include temper tantrums, extreme impulsiveness, and irritability. In most cases, the individual has learned his habit pattern during his development. At some time in his life it has been serviceable to him. He has gained a cherished end by becoming emotional. Sometimes he has learned it directly from his parents. Other times the parent has nagged continually or has interfered unduly with his spontaneous behavior.

Kinds of emotional effusiveness. *Temper tantrums.* Practically all children have temper tantrums occasionally. Some habitually lose their temper to gain their way. They may kick, stamp, jump up and down, throw themselves on the floor, hold the breath, stiffen the body, scream, cry, bite, argue, call the parent names, in fact, they may use any fighting or withdrawal response [12].

It has been found that a number of factors contribute to irascibility in children and adults [13]. Most conditions which alter physical fitness make one irascible. They include a restless night, illness, overstimulation by visitors, and irregular bowel movement. The emotional nature of the parent is a factor. Parents who are overanxious, who tend to worry and nag, or who lack a sense of humor

are causal. In cases in which temper tantrums have been built up and exist as habits, either in children or adults, they usually aid the individual in getting his way.

Many older children and adolescents outgrow temper tantrums when they fail to "work" in the presence of school teachers and companions. But if a doting parent takes the part of the child and challenges the teacher or encourages the child to play with younger and more submissive children, the emotional habit persists.

At the college age, the temper tantrum may take many forms. The student may merely speak very strongly to the person who excites him or he may refuse to speak to him for several days. He may, however, have a childish seizure similar to hysterical fits. Crying, trembling, shouting, throwing objects, stomping, and banging tables are not unusual in the college population. Fellow students usually are highly intolerant of this type of behavior and sometimes help to eradicate it by their attitude. Girls, it seems, show more of the extreme type of emotional behavior. This is readily understood in that there is a strong taboo among boys regarding emotional explosions. Fights alone are condoned and even these are frowned upon in more gentlemanly circles.

The hysterical individual. The hysterical individual resembles the child who has temper tantrums; in fact, such persons have been described as adults who behave like children. They are accustomed to having their own way. The hysterical person is not like the quiet, shut-in person. He must express his emotions in the presence of others. He is usually emotional in most matters. He likes and dislikes strongly. Being emotional, he is impulsive and suggestible. His attitudes and habits are poorly integrated. He is predominantly a creature of the moment.

The hysterical fit is well known to any who have lived in the same house with a person who is thwarted and who finds this the only means of achieving his ends. These vary from a mild temper tantrum to behavior which resembles a convulsion. It is interesting that these fits always occur in the presence of others. They climax a crisis. Let us examine some examples of hysteria.

A student has mediocre ability. He returned to school after he had reached a stalemate in industry. He realized he must have more education in order to meet his ambition. He borrowed the money and now foregoes the luxuries which his former salary could provide. After

two months' hard work, his grades are low. One night he is studying for an important quiz. He doesn't seem to be able to concentrate. He is tense. He fights on. After four or five hours of intensive struggle, he feels fatigued and attempts to go to sleep. He merely tosses as two more hours pass. Finally, in desperation, he gets up and tries to study some more. Again he is conscious of his inability to grasp the material adequately. He becomes angry with himself. In a fit of emotion he picks up a chair and breaks it over the desk. This awakens his roommate from a deep sleep. The roommate is frightened by the staring eyes of his companion and the broken furniture on the floor. He takes the student out for a walk. At that time the hysterical boy discusses his problem and feels relieved.

The hysterical individual has been known to faint readily, to suffer paralysis of limbs and muscles, and to develop anesthesias in various parts of the body. Blindness and deafness have been known to be hysterical in some instances. More extreme symptoms are illustrated by fugue, in which the individual leaves his environment and afterwards is not thoroughly conscious of everything that transpired. There is hysterical vomiting, hysterical somnambulism, or sleep-walking, and hysterical fainting. The college physician is acquainted with all of these. He can usually find little cause for them in terms of pathological conditions in the individual. Instead, if he examines the motives of these students and the extent to which they have been realized in recent days, he will find more clues. He may also find that the student has violated most of the principles of physical hygiene prior to his disturbance.

It has been suggested that hysteria can be aided by *punishing* the individual when he uses abnormal methods to satisfy his wishes. *Suggestion*, likewise, is a means of removing any of the symptoms mentioned above. *Analysis* of the individual's problem is preferable to either of these recommendations. It is important in suggestion not only that the student be relieved of the symptom alone, but also that the motives which are thwarted be discovered. A girl who continually faints may stop the practice if she is left to lie on the floor or if cold water is thrown over her. We have no assurance, however, that with the disappearance of this symptom a more alarming one will not occur as a result.

Once the hysterical individual's ruse is discovered, it should be revealed to him in a very tactful but unmistakably clear manner.

He should be brought to see that he can satisfy his motive in other ways. He should recognize that hysterical behavior is childish, irrational, and not the best means for achieving his goal [14, 15].

Impulsiveness, exhibitionism, and general lack of stability. You will find in any group of young people a few who seek the center of the stage without merit. They are usually highly emotional and egocentric. They want attention. They are dissatisfied with the typical laborious methods of gaining recognition. They want to be conspicuous, so they use bold methods to achieve it. They may wear peculiar clothes, affect a conspicuous hairdress, or be loud or ostentatious in manner. They may gather around them one or more peculiar appurtenances.

One student acquires an old car and paints it in striking colors. Another gets a dog and takes it around with him to classes. A third may wear a ten-gallon hat and boots. One student rode 300 miles on a mule to school. Another recited poetry on the main street of the town. A third carried a gun around the campus. A fourth grew a very thick black beard. All of these students were relatively unknown on the campus and were seeking recognition in a nonadaptive manner.

Braggadocio, prevarication, and even pranks are other means used by the unstable individual to gain recognition. It is interesting what a small quantity of alcohol does to these students. It is their excuse for grossly violating the standards of propriety.

How can this behavior be explained? Usually the individual feels inferior, as we have shown before. He has a strong desire for recognition that is not achieved. Means of gaining attention present themselves to him. His personality trait of impulsiveness results in the expression of the idea in behavior. He does not think the matter through. Under the force of emotion the suggestion issues forth into action. Before he realizes it, he is doing absurd things which he must substantiate by rationalization. This he does. He may say, "I am different. I believe in being colorful." He may go so far as to claim that he is superior to the average student, that the same standards of conduct do not hold for him. He may delude himself into a belief that this is a legitimate means of attaining prestige for later projects. His arrogance and indiscretion win for him the ridicule of his fellows. This may or may not depress him. It may spur

him on to even more ridiculous action. This student does not have a set of standards. He is not able to inhibit his fanciful behavior.

Suggestions for attaining emotional stability. *Associate with stable persons.* The person of the unstable type described above would do well to live with another student whom he admires and who wins his recognition through legitimate channels. This student should be one who has prestige, who is a leader, and who can command the respect of the unstable individual. He should be an individual of consistent and systematic habits of work. The student of the unstable type should get this student's opinion about his behavior and also his suggestions for changes.

Find the causes of the instability and remove them. You can be sure that some of the causes originated early in life. An unstable parent, inconsistent discipline, overemotional teachers, early feelings of inferiority, poor health, and hereditary factors are among the many early causes of instability. Most of these cannot be removed. They have already done their harm; but they leave certain attitudes and habits which can be changed in maturity by systematic programs. It may be, however, that some other cause of instability is an active factor. A thorough physical examination will ascertain whether there are any physical factors to cause it.

Build habits and attitudes which lead to self-control. Make all of your present habits lead to stability. Begin with a schedule. It should not be too rigid. If you want consistency, you must begin with a consistent routine. Then examine your attitudes. Do you have a philosophy of life? Do you have a code? Are there certain principles which govern your behavior? If not, no wonder you are impulsive. It is not surprising that you are a creature of the moment. All of us need standards and ideals to unify our behavior. If left to the whims of the moment one becomes a creature of the environment rather than of the inner self.

If you are the type that "lets yourself go" whenever you feel like doing so, no wonder you appear unstable to those around you. The best way to build habits of control is, first, to define your standards clearly and to make a list of typical instances in which you lose control of yourself. Then make daily efforts to correct this. Keep a record of your successes. Find wholesome channels for getting atten-

tion and satisfying the motives that will be curbed by this new regime.

Punish yourself for emotional effusiveness. One of the best methods of building habits of control is to eliminate habits of lack of control through vivid experiences. Punishment is one of the most effective methods. Begin by telling your friends to call your attention to instances of extreme impulsiveness. Ask them to correct you and even reprimand you when they occur. Apologize whenever you lose your temper. Deprive yourself of some desired pleasure when you break your resolutions.

Find wholesome avenues for the expression of your traits. One of the reasons why you are impulsive is that you are trying to satisfy strong motives. These motives do not have a wholesome avenue for satisfaction. If they did, you would not have to resort to temper tantrums, exhibitionism, or other forms of unstable behavior. Instead of wearing queer clothes, join an activity club. Achieve recognition legitimately. Instead of losing your temper to get what you want, win the other person's interest and respect. Begin this very moment to find legitimate methods of achieving the goals for which you strive by your unstable habits.

Insomnia. Nature of insomnia. Insomnia is one of the many symptoms of emotional conflict. It may be regarded as an example of emotional effusiveness. The sufferer feels that he should sleep when he goes to bed but instead is wide awake. He therefore tries more arduously. The more he tries to sleep, the more wakeful he becomes. He does not know that sleep is the complete absence of effort; that sleep is reached with complete relaxation. His effort creates tension so he continues to remain awake until he exhausts himself and finally falls asleep.

During insomnia the individual reports that many ideas course through his consciousness. He may recall unpleasant memories. He may conjure his future successes. In his attempt to produce sleep he may go through all types of mental gymnastics. He has heard that counting sheep, lying in a certain position, focusing his eyes in a certain manner, and other schemes produce sleep. These may produce sleep in those persons who are relaxed by them, but he attempts them so ambitiously that they merely serve to awaken him

further. Some victims of insomnia feel that they lack will power and self-control and make a major issue of their inability to sleep.

Cause of insomnia. Insomnia, like other mental symptoms, is usually due to an emotional conflict. We have discussed the nature of emotional conflict previously. It will be sufficient to use an example here.

A student who is receiving grades lower than his ideals dictate may begin thinking of his failures before going to sleep. Since this is an emotional matter, it arouses him to tension at a time when he wishes to relax. He becomes tense and the thought of failure leads to other unpleasant thoughts.

Sometimes insomnia, like other symptoms, becomes established as a habit and, therefore, a problem in its own right. The individual fears that he will not be able to go to sleep. The excitement of the fear alone will be enough to keep him awake. Others become angry because they are all ready for bed and can't go to sleep. They feel that they are wasting time. They don't feel like studying and they can't sleep and there is nothing else to do.

Suggestions for handling insomnia. 1. Temporarily settle the matter that is disturbing you. If you are worried about some matter or if you feel inferior or depressed over an event, realize that there is nothing you can do about it at the present moment. Plan to handle the matter the next day. If you so desire, think it through as thoroughly as you can, then state to yourself that you have done all you can for the time being, and relax.

2. Practice relaxation. In the section discussing feelings of inferiority (page 489) we give instructions for relaxation. We suggest that you voluntarily contract the muscles of your body and then allow them to relax. Go through this exercise prior to sleep. Relax all the muscles of your body, including the eye and throat muscles. Induce the feeling that you are falling through the bed.

Some persons have discovered their own methods of relaxing before sleep. Some take a warm bath; some drink a glass of warm milk; some take exercises earlier in the day. One student says he allows his mind to drift on to any silly subject it will. Another tries to experience the bizarre imagery that he naturally is aware of just before falling asleep. One student allows his eyes to take the position that they take in sleep. He does this by focusing them at a point

in the middle of the forehead. You will notice that all of these methods have the result of relaxing the individual. There are some persons who have associated certain clues with relaxation, such as, for example, a certain position in bed, certain wearing apparel, or a certain thought.

3. Don't worry about losing sleep. It is very hard to deprive yourself of an undue amount of sleep. Physiological rhythms take care of the matter. If you are in bed and are relaxed, you are resting even though you don't sleep. Furthermore, when you do go to sleep you will sleep deeply. When you don't sleep one night, you will sleep the next.

Some students have found that when they cease to care whether they sleep or not, they fall asleep. Others have taken the attitude "If I don't sleep, I'll do something else." They get up and try to study or read; then they get sleepy and fall asleep. It is only the person who takes the matter very seriously who remains awake for hours.

4. Don't take drugs. Sleep-inducing drugs should be taken only on the prescription of a doctor. It is unwise for an individual to begin building this habit. Before long he finds that he needs to use the drug quite often in order to sleep. The cause of insomnia is psychological and not a matter to be solved with drugs.

ELIMINATING FEARS AND WORRIES

Examples of adult fears.

A minister about 40 years of age was in absolute despair over his inability to preach, and planned to resign his pastorate. There was no apparent reason for his inability to preach. He was in good health, and the constituents of his church had expressed no dissatisfaction with him or his work. He confessed the following incident reluctantly. One Sunday he was not feeling well after a sleepless night. He thought that morning: Suppose I should make a slip during my sermon and utter some colorful swear words. He had acquired quite a repertory of such phrases as a small boy, and now as a preacher felt guilty because of these boyhood acquisitions. His congregation, a stiff, conservative group of fundamentalists, was remorselessly logical in their disapproval of anything they regarded as sin. There was a rich senior deacon who sat on the first row and who was a "heresy hound" and "sin hunter." The minister knew that this man would never forgive such a slip. After that Sunday the fear recurred continually, causing

him to become more perturbed each time. This simple fear which was vigorously fought during the whole of each week-end spread to other acts, such as extemporaneous prayer. It became so intense that he had to force himself into the pulpit. He breathed rapidly and perspired profusely. His knees knocked together when he mounted the pulpit for his sermon, and fear dominated him.

He was advised by his counselor to go out into the country, miles from anyone, and swear out loud as he walked. He was told to say over and over distinctly every profane word he knew and to repeat them until they were merely sounds without any dubious association [16].

Adam U. had been reared in a superstitious rural community and at an early age had been frightened by sermons of the hell-fire-and-brimstone variety. Later a strong fear of mad dogs developed when an individual in the community died as the result of rabies. About the same time he attended a funeral and saw the corpse. He circulated for a whole day among the men who gathered in the yard of the deceased and heard their crude and fearsome interpretations of death and its consequences. A background of fear pervaded his whole childhood. He successfully suppressed these fears most of the time. Because of limited travel he had never gained perspective and was quite suggestible in respect to his personal insecurity. The year before he attended college two students from his home town came home from the university in disgrace. They had flunked out. He remembered the gossip vividly. Immediately he thought of his own plans to attend college and a fear of failing in his school work developed. It persisted throughout his four years of college.

Adam came to the counselor as a senior. He announced to the counselor that he must see him immediately; that he was having serious difficulties. He related that the next week he was scheduled to go away on a stock-judging trip and he had a strong fear that he would destroy himself. He feared he would jump from the bus, slit his throat while shaving, or commit suicide in some other way. These fears had developed recently. He first remembered having them when he read in the newspaper of a man who had committed suicide with a razor.

The counselor explained to him, after securing a complete history of his previous experience, that his life had been a series of fears. Events had caused him to forget a number of them but he had never faced them frankly nor understood their influence upon him. He was shown that he was suggestible in terms of fears and that, now that his last great fear, that of not finishing college, was removed in fact, the habit of fear and the physiological concomitant persisted. Adam admitted that it was very hard for him to realize that he was going to

graduate and that it was quite conceivable his physiological state made him susceptible to any suggestions of personal insecurity. The counselor went over these matters with him a number of times, and made him think them through in the office. When he returned in six months he reported that the fear of suicide no longer occurred. It had bothered him several times after the conferences but he had gained enough perspective and mental control to handle it.

Margaret B. was a sophomore taking courses in Home Economics. She had been a precocious child and early in life had read books on anatomy and physiology found in an uncle's library. These made her quite conscious of her body and she began masturbating. The subsequent remorse caused her to become fearful and she spent a very unhappy period at puberty. Finally, in desperation she discussed the whole matter with a young aunt who assumed a calm attitude and helped her to view the matter intelligently.

The whole problem was labeled unimportant and reappeared only occasionally in her experiences until she came to college. A delay in being rushed by a sorority, together with a disappointing love experience, brought back a feeling of insecurity. She again began to think she was different and that her early experimentation was an evidence of her peculiarity. One day she attended an unusually long church service with a boy. During this time she suffered greatly because she was unable to relieve bladder pressure. In her discomfort she squirmed and attracted the attention of numerous people around her. She felt she had disgraced herself in the eyes of her date. This situation aroused a strong fear of closed places, particularly classrooms, which persisted until she consulted a psychological counselor.

When her counselor analyzed her previous experiences and revealed their significance, he discovered that the fear of closed places was related to the fear of inability to control bodily functions. This, in turn, was a symbol of guilt because of manipulative practices. All of this was shown her in a calm, understanding fashion. She was encouraged to write out all of her experiences of a similar nature in the future and to take a lighter attitude toward them. She was also taught to plunge into the activity of note taking as soon as the class period began so that it might become well established instead of the fear. The analysis and the re-education resulted in a marked reduction of the problem.

Clara was a 16-year-old freshman who, after several days of depression, was brought into the office of a counselor by a fellow student. School had been in session about two weeks. She had been crying quite a bit in her room and in class. She stated somewhat reluctantly

that she was afraid she would not pass a course in chemistry. Inquiry about her high school grades showed her to be among the upper ten in a class of 400 graduates. She was known among her friends and relatives as an excellent student.

College was Clara's first experience away from home. She had come 250 miles to the university. She came from an affectionate Catholic family which had been a strong source of stability in her life. She felt that she was still a small child and at home she had been treated as one. The break from home was strongly felt. She was away from parents, friends, and familiar surroundings. Her room was strange, her associates were strange, her food was strange. The school was new, and, "Oh, so different from high school!"

Instead of the accustomed stability there were all these novel factors, some of which were definitely intimidating. So many of the girls were pretty, well-dressed, poised, and self-confident. They were always surrounded by boys. They were frequently asked to social affairs. These girls seemed to ignore her, a young, inexperienced, frightened, non-sorority freshman. To add to all this, her previous record had caused her to be placed in several advanced sections of certain courses. She was afraid she would fail or do poorly in her work. She was afraid to participate in extracurricular activities. She was afraid of the other girls.

When she came into the office of the counselor, she admitted no fears save that of failing chemistry. Later it was shown her that her greatest fear was of a social nature—fear of being inferior socially rather than fear of failing in school. School work had become a form of compensation for social failure. She had plunged into that, neglecting all other aspects of life. Should she fail to do as well in this as she had previously, her one source of distinguishing herself would be taken from her. This she greatly dreaded, but hardly understood.

She was shown that her depression and the feelings of futility she experienced were due to her belief of failure in many avenues. They were also due to the absence of stabilizing, comforting influences, the home, friends, and familiar surroundings. She began to realize this and planned her life to include more frequent dates and fuller participation in social life. She was also shown that she should not expect to earn the same high grades that she received in high school, because of the greater competition in college.

In a follow-up two months later she was found to be earning several very high grades and some average grades. She was having some dates with one boy with whom she found mutual affection. He had encouraged her socially and reassured her. Her fears were less strong. She was happier and more interested in school.

Causes of fears. *Native factors.* The infant fears few situations: *loud noises* and *loss of support* or falling. Later he fears situations which he perceives as *strange*, and to which he does not know how to respond. As he grows older and learns to identify more objects, the new and the old are more clearly distinguished. The new, strange situations to which he has no fixed reaction are the ones that frighten him. Small children are not afraid of snakes, dark rooms, dogs, rabbits, rats, fires, and such things that frighten older children and some adults. They can, however, learn very early to fear these objects by *associating* them with the original, fear-producing situations mentioned above [17].

Importance of background in fear experiences. The extent to which we are frightened depends largely upon the psychological background present at the time the object thought to cause fear is presented. Children fear loud noises in a strange room, but may not fear them if they are with their parents who appear calm. The boss may tell an employee that he must be careful, and say it in such a manner and at such a time that the employee becomes greatly frightened. On another occasion, after the employee has done acceptable work for several weeks, the boss may tell the same employee with a smile that, if he continues a certain practice, he may be fired, and not frighten the employee at all.

Associations as a fear condition. Most of our fears are gained through associations.

Muriel, 4 years of age, is standing near the fire. A spark happens to fall on her robe, barely igniting it. Her mother grabs the child, sweeps her from her feet, and begins rolling her on the floor to extinguish the fire. The child screams and is terrified even though the burns are very slight. From then on Muriel is the only child in the neighborhood who greatly fears fires.

Lewis is holding a toy with a small bug on it. His mother screams and points to the toy. Later he fears this toy because he associates the loud scream with it.

Gerald's mother anxiously warns, "Don't go in that lot. There are snakes there." In the future Gerald fears weedy lots, snakes, and other animals, such as squirrels, rabbits, and mice.

A perturbed expression on the face of Jack's father as a radio commentator talks about a possible war gives Jack a tendency to fear war.

In some of these cases a situation originally viewed as harmless is associated with one which is fearful. The result is that the child learns to fear the harmless situation. This process is known as *association or conditioning*.

Some of our fears we gain through *accidental* experiences, as falling from a tree, being whipped by a loud, dirty, black-haired boy, or being approached by a harmless barking dog. Others rise from *imitating* the fears of parents and other children. It is known that the fears of preschool children correspond closely to the fears experienced by their mothers. Children hear about ghosts, skeletons, corpses, death, and supernatural events inadvertently, or through playmates. They learn to fear these even though they have never encountered them in their daily experience [18].

Finally, many fears are *inculcated* when elders attempt to discipline the child. Unfortunately parents learn the easiest way to repress the child is to frighten him. Instilling fear is a much simpler process than building positive habits. So he is told that the harmless rag picker will "get him." "Bogey-men" are ready to inflict punishment upon him if he doesn't comply with a certain command. Even Santa Claus has been endowed with punitive functions by parents.

Transfer of fears. Transfers multiply the fears of the mature individual. He may never again see the former boss who embarrassed him before his fellow employees, and whom he feared very much. There are, nevertheless, many men who resemble this boss and whose faces bring back the sensations of a quickened pulse, a change in facial expression, and presence of thermal sensations in various parts of the body. The curve in the road which occasioned a traffic accident may not be traversed again, but there are other, similar curves which recall the experience of seeing a precipice below.

Anxiety as a developed personality trait. It is not difficult to comprehend how a child who has been frightened into conforming many times daily throughout his development may grow up to be very submissive and easily frightened. Many of our shy, timid associates have developed these personality traits because of early, persistent, fear experiences. When we are frightened continually, day after day, we gain a mental set which causes us to be fearful even when there is no immediate danger. Fear in such cases becomes a

personality trait. Extreme cases are known as anxiety states and are classified as psychoneurotic conditions.

Conflicts and suppression as the bases of fear. The cases discussed above illustrate a somewhat heterogeneous group of fears, all of them causing marked personality disturbances. In many of the cases, the fear or symptoms mentioned were not those of prime importance. The effective cause was a *suppressed conflict*. The individual refused to face the fear. He failed to ascertain its origin, and to evaluate it as an event in life which should be solved, not evaded. This is particularly true of disguised and vague fears. They cannot be taken at their face value. The thing or event feared is substituted for the real fear or suppressed experience.

In the cases of guilt, the individuals were not guilty of serious offenses, but the fact that they *believed* their misdemeanors were serious caused the conflict. It is interesting and important that often those who suffer most from guilt are not individuals with low ideals, but with relatively high ideals which conflict with fundamental desires. Feelings of guilt and fears of sin are frequently the indications of a conflict between the desire to carry on the act and the standards preventing the act. The real fear in these cases is the fear of self, fear of violating standards, on the one hand, and fear of not satisfying the desires on the other. The solution is to face the conflict; to resolve it by deciding on a future course. The strong fear of the unimportant event will frequently disappear. In the early part of this chapter we discussed conflicts with ideals and standards.

Imagination as a factor in fears. The adult, much as the child, has many fears of conditions that are not imminent [19, 20]. His *imagination* is also active in suggesting endangering situations which are quite improbable. The feared ills that befall him are seldom as intense in actuality as in dread anticipation. He fears losing the job that he continues to retain, robberies and accidents which never occur, and embarrassments and failures which, compared with the fears which precede them, are trivial. Dreaded medical, dental, and legal appointments which prove later to be of minor difficulty are numerous among the experiences of all of us.

Narrow escapes have special potency in inducing imaginative fears of what might have been.

A man clung with numb fingers to the door of a closed Pullman as it sped through the outskirts of a city. He was discovered by a passenger in the train who helped him into the car. Later he sat in his seat and conjured images of the things that might have happened in that situation. He considered the possibilities of falling and being crushed by the wheels of the train. He saw himself being left to die in the weeds, or being frozen as he lay in unfrequented territory. His dreams for weeks were fear dreams.

We also relive the emotions of our fellows after their disasters have been forced upon us.

A witness to an amusement park catastrophe relates how he ruminated for hours over the possible thoughts of the victim of a balloon accident as this man anticipated his inevitable death. The witness describes how he shivered as he pictured himself clinging, as the unfortunate man had, to a rope attached to a rapidly rising balloon. He had images of the excited crowd below. He reviewed his own reactions to the pilot's stated inability to pull the rope into the basket. He thought over the necessity of holding fast to the rope for twenty minutes in order to be saved—an impossible task.

Improbabilities as sources of fears. Often the situations which cause our fears can be *avoided*. Very few of us who are afraid of high places are forced to climb mountains or cross a wide gap between two precipices on a small plank. Those of us who fear snakes do not have to walk through swamps where large poisonous serpents lurk. There are some fears, however, which cannot be avoided. Fears of failure, death, loss of or injury to loved ones, accidental injury, economic insecurity, disease, social insecurity, superior officers, audiences, criticism, gossip, criminals, and mentally diseased persons are among the inevitable fears. These should be dealt with as suggested later in this section.

Space does not permit a discussion of all the fears man is capable of developing. One who would allow himself to fear all the disastrous events that can and have in single cases befallen individuals would truly have material for intensive fear. Read the accidents reported in a large city newspaper and you can see that a person who is disposed to think of possible misfortunes happening to himself can find much to fear. Most of us, however, *separate possibilities from probabilities* and dismiss from the category of worry the possible but highly improbable events.

Evaluation of fears. Adult fears are not without some value. Apparently a certain degree of fear of possible dangers is stabilizing. We seldom elect to a responsible position a man who has no fears, whose action is not bridled in some way by the major conventions and by the consequences of impulsive, careless action. Most of us regard the daredevil who tempts fate as unbalanced and dangerous to himself and others. We expect an adult to have some fear of physical danger or social ostracism. Caution, deliberation, and wisdom all include an element of fear.

Strong fears, particularly of imaginary, improbable occurrences or of events over which we have no control, not only lack utility but are destructive in nature. We know today the effect of a fear situation upon the physiological processes of the body. Blood pressure is raised, breathing is quickened, and sugar and red corpuscles are increased in the blood stream. These are accompanied by other changes which *energize the individual* and prepare him for forceful action. Primitive man had use for this energy in escape or in combat. In our modern civilized world there is seldom an outlet for this energy. There is available, on the one hand, excessive energy, ready to issue forth into action. On the other hand, in most situations in modern civilized life, there is need for carefully controlled, discreet, fine movements. At such times we seem "to go to pieces." We have difficulty in controlling our fingers. Thinking is handicapped by the strong impulse to action. Facial expression and general bodily posture betray our feelings and we are almost incapacitated.

Worry. The nature of worry. Worry grows from fears. When we review fears mentally, magnify them, and continue to think of their impending nature, we are worrying. Worry has been called a "circular reaction" [15]. The thought of the dangerous situation arouses the fear and this perpetuates the thought. The circle is broken only by an adaptive act. Worry is unpleasant, harmful, and unnecessary. Through worry the individual will remain in an emotional state for hours and sometimes for days. It can prevent his digestive functions from operating properly. It can lessen his sleep and make him irritable and inefficient.

Frequently it is not an objective situation over which we worry. It is often a *subjective problem*, a condition in our personality. We

usually meet real situations or events in a trial-and-error manner and often stumble on a solution, but inner problems are not so easily handled. Very often the person feels he cannot discuss that which worries him. If it is his health he worries about, he may be afraid to find the truth, fearing that it will make him unhappy. He may be afraid to discuss it with others, believing they will think less of him. He may even think that the condition of his health reflects upon his previous habits or inner life. The same sort of reasoning usually takes place with other problems—sex problems, problems of ability, or problems of efficiency. Worry is the opposite of a frank attack, or of a plan. It is an *escape* from the real problem.

The pathological worrier. The chronic extreme worrier is pathological. Psychasthenia, a mild mental disorder, includes as one of its outstanding symptoms a chronic tendency to worry. Let us describe the psychasthenic individual.

He usually is troubled by fears, and these fears arouse worries which persist. He worries about every imaginable problem. Sometimes his worries are vague. Calm him regarding one worry and he will find another. He also is haunted by obsessions or strange ideas. He believes himself weak, unpardonably sinful, or inadequate in some other manner. He sometimes fears that he will become insane. He may worry about harming others or being harmed in some strange way by someone else. He sometimes has compulsions. He sometimes feels that he must do certain things, such as drink so many glasses of water per hour, wash his hands at frequent intervals, or move in his chair frequently. This individual has thoroughly established habits which the normal person exhibits only occasionally.

Causes of worry. Since worries are related to fears, the causes are similar. Worries, like fears, are learned from experiences and from associates. One may acquire the *habit* of worrying [21]. Worries also arise with mental conflict, indecision, and "insolvable problems." As in the case of fear, the worrier does not face the situation objectively. He remains in a state of emotional indecision and worries.

A 45-year-old school teacher is working for her Master's degree in a new field of education. When she has practically finished all of her work with good grades, she realizes that her adviser will not recommend her highly for a better teaching position because he thinks she is too old and too nervous to embark on a new career. She feels help-

less. She does not want to talk the matter over with the dean because she knows that he cannot coerce the adviser to recommend her. She cannot begin over again at another school, yet she "must have a degree to get a position." Her present position is a temporary one which she may retain until she receives her degree. She feels the situation is out of her hands. She knows she is above average as a student and thinks that her nervous condition is not serious. She worries night and day, wondering whether she will get a position or not.

This woman should face the issue, find out where she stands, discuss the matter frankly with her adviser, then either take a chance on finishing the work for her degree and getting a job, or immediately quitting school and going into some other field. She may decide it is unwise to raise the issue. In such a case she should work exceptionally hard and have faith in the products of her planned effort. She should substitute work for worry. Instead of these alternatives, she does nothing but worry.

The attitude that worry is necessary. Some believe it is their duty to worry in the presence of the possibility of danger. They feel that if they have worried over the matter, they have done all they can. They fail to distinguish the nervous, emotional, nonadaptive character of worry from the adjustive, constructive nature of planning.

Some persons have frankly said that they worry about events which seem disastrous in prospect and are then greatly relieved when the actuality is not so bad. This is similar to hitting oneself on the head so that one will feel better when the blows cease. Others have a conviction that if they do not worry when relatives or friends are facing danger, they are disloyal. They think that others expect them to worry and will consider them inhuman if they do not. They are not motivated by the advice: Do all you can about that which worries you, then turn your attention to more pleasant pursuits.

Suggestions for handling fears and worries. These suggestions, as well as all others to be discussed later in the text, can be utilized best if the student understands the essentials of personality analysis and readjustment discussed in Chapters II and III. Those principles are applied to specific problems in the next few pages.

In reading suggestions such as these in the text, keep in mind the following limitations. The most valuable therapy is individual in

nature. Extreme cases of fear must be handled by trained counselors and individual prescriptions must be made. We are including below only those suggestions which hold for fears as a group. It is doubtful whether an individual who is suffering from a serious phobia or fear condition, compulsion (an act which the individual feels he *must* perform), depression, or other serious disorder can cure himself with the use of these suggestions. He should consult a psychiatrist or psychologist who is trained in clinical practice. These counselors are equipped to apply the delicate methods of dealing with inner life [22-24]. Discussion with them should take the place of indiscriminately talking the matter over with any- and everyone. Fears and worries are often due to ignorance of the factors involved in the fear. The professional counselor can supply you with information that will alleviate the worry. If he cannot supply the scientific information himself he will send you to another expert. The counselor can detect causes of excessive worry over minor problems, which is usually an indication of a deeper problem or conflict not understood by the worrier.

The person with mild fears should find these suggestions of value if he applies them assiduously.

Learn the origin and nature of all fears. The first step in overcoming a fear is to discover its origin. Try to discover how you acquired the fear by exploring your past experience. When did it first occur? At what times has it occurred since? Is there objective or external cause for it today? Is it merely a carry-over from the past? If an existing fear is a residue of previous experience, recognize it as such.

The realization of the artificiality of a fear will frequently dispel some of its force. Realize, then, that the reason for the fear is its association with a certain situation and not the fact that it entails danger for you.

Colin, a student, fears cancer because he frequently sat by the bedside of a diseased friend, and has a vivid memory of his death. There is no organic reason why Colin should fear cancer. Distinct realization on his part that the likelihood of contracting the disease is negligible should aid him in banishing the anxiety.

Our fears are often like this, based not upon the impending con-

dition but upon a previous vivid experience. It is necessary to reiterate to oneself the fact that the fear has no real basis.

We fear our *ignorance*. Understand your fears. See not only how they arise, but why they have attained their present proportion. Ascertain whether you have increased them by brooding over them instead of seeking a cool understanding. We frequently fail to examine our fears on a matter-of-fact background. We suppress them and cause them to become more forceful and less rational.

Don't suppress the fears and worries—instead, discuss them with confidants. Banishing fears from memory, "forgetting them," seems the easiest method of annihilating them. But this method may be the most difficult in the long run. Fears do not disappear with vigorous suppression. They reappear, perhaps in a different form, for the dynamic aspect of the emotion persists. It is to be remembered that with the experience of fear there occur physiological processes. These cannot be discontinued at will. We may be able to banish the *idea* of fear for a time; the physiological processes, however, continue to function and are associated with events that happen at the same time. This, obviously, is very undesirable. Before long one has associated the physiological components of fear with numerous daily events—events about which there is no reason to be fearful. We have treated in detail the value of discussing problems with a trained counselor or a confidant.

During discussion we look at our fears as events to be dealt with rather than *our* personal fears which must be endured. Our confidants tell of their fears, which, incidentally, never seem so terrifying as our own. This is another force which makes us view our fears objectively. Such a discussion makes us realize that fears are not unusual. They should not produce shame but a searching attitude. Often we find our confidant suffers from this same fear that we believed unique, and we thereby acquire more poise in facing its cause. One should arrive at the conclusion that one of the most treacherous types of fear is the *fear of fear*.

It has been suggested that it is well to set a time for the consideration of a problem which worries you. This may arouse the planning rather than the brooding attitude [15].

React positively to the fear situation. 1. Fears prepare us for action. The energizing nature of fear presupposes action. Action is

a means of taking advantage of the energy and utilizing it. In primitive days man fought or ran when afraid. We cannot, however, take physical flight from the situations we fear in civilized life. How can we run from insecurity, illness, or gossip? Yet when we fear these we tend to act vigorously. Vigorous reaction, however, is impotent in dealing with the intangible fears of our day. Consequently, we remain inactive, quivering with emotion. The solution to this predicament is *appropriate* action. It requires, if possible, planned activity, but, in all events, activity. The controlled person has learned to assume calmness after the first start of fear. He considers the situation confronting him. He chooses an appropriate course of attack, then he immediately *acts* [25].

2. Try to act in a manner which will remove the fear or worry. Most of us have had some experience in reacting positively to fear. Often it takes the form of investigating the cause of the fear.

Frightened by a noise in the floor above, the lone woman in the large house finally goes to the pantry to get the flashlight. She turns on the lights in each room as she progresses through the house. She then ventures cautiously upstairs and discovers a rusted picture wire has let Greatuncle Cyrus's portrait fall to the floor.

The erring clerk is intimidated by a call to the manager's office. When he arrives there, after walking 100 yards through the building, he finds himself less fearful as the result of the action of walking.

Public speakers and performers often confess that the aplomb evident toward the middle of their presentations is not felt by them before they get on their feet. After making a talk and being complimented for his poise, one experienced speaker confidentially whispered to another on the platform, "If my head should shake as much as my knees when I first get up to speak, I fear I'd make my audience dizzy."

Worry about grades is removed by most students by several consistent hours of hard study.

Worry about health can be removed by consultation with a physician.

Anxiety over a loved one is relieved by a letter or telephone call.

After you have responded, turn your attention to other interesting matters. Fear is *lack of adjustment*. It consists of inability to deal with the situation stimulating us. For this reason action, particularly adjustive action, is an excellent weapon against it. Remember, then, fright supplies you with energy not easily acquired otherwise. Make a tool of this energy. Use it to remove the condition causing the fear. After you have analyzed the source of your fear, determined what should be done about it, and set yourself toward the removal of the fear condition, *turn your attention to something else*. When you turn your attention from a fear which you understand and can deal with, you aid yourself in forgetting it. Many fears are forgotten when not aroused for a long period.

If the fear persists, reiterate to yourself that you know the reason for the fear. Reassure yourself that you are doing all you can to eradicate it. Realize that you are now turning your attention elsewhere. You can afford to be firm with yourself, if you have really been frank in facing and analyzing the fear. *Repeat your solution* to yourself a number of times. Be convinced that the method you are employing in attacking your fear is the proper and logical one. Remember that conviction arises with repetition and vividness of experience. Repeat your solution until it becomes a conviction. See clear, stimulating reasons for it.

Associate pleasant experiences with your strong fears. 1. An example in athletics. A psychologist interested in the mental and behavioral processes involved in athletic skills has carried on some observations concerning the building of confidence in a situation which previously produced fear. He describes a football player who had lost his confidence and ability to catch punts because of a fear situation, and presents a method of restoring confidence.

The boy in the case had just caught a punt with his usual deftness when two ends crashed into him, hurling him to the ground. The impact resulted in a slight concussion. When he resumed play he had lost confidence in his ability to catch punts. He seems now to fear the ball. He flinches as it comes down to him. He tightens his muscles and allows the ball to fall to the ground. He is benched for a while in hopes that this will allow him to "come to his senses." Despite this, he does not improve. The sight of the ball is a fear stimulus. He must be re-educated or reconditioned. The sight of the

ball must be a stimulus to which he is to react with confidence. Therefore this association, ball-confidence, must be built again.

The re-education process consists of the following: First, this football player is asked to play "catch" with another man. He catches the football thrown to him with ease. This situation does not arouse the fear. It is too foreign to the other situation of catching a kicked ball in a competitive game. After several days of catching the ball, two new men are introduced into the game with him. They stand at a distance at first. One is stationed on the right and the other at the left. The "yellow" player continues to play "catch" in the presence of these two men. Later, the two men move toward our subject, who is catching the ball. At first they move slowly. As the man catching the ball continues to catch with ease and confidence the men at the side run toward him with greater speed. Later they run at full speed toward the player just as he is catching the ball. Finally they tackle him mildly. This situation formerly produced fear. It is now associated with confidence instead of fear. A new response has been built gradually to replace the former fear reaction. The player has been *re-educated* [26].

2. Other cases of re-education. Fear of water, of climbing high places, of people, or of any other objects or situations can be supplanted by success and confidence in the situation. To achieve this we must build positive, pleasant, and confident reactions in the place of fearful ones. It should be noted in the above case that the re-conditioning was scheduled over a number of periods. If fear should enter at any time the learner should be brought back to an operation, in the case of a skill, to which he can respond with confidence and pleasure. This operation should be repeated until he can proceed to a more difficult one without fear. By daily exercise of this type, any fear can be replaced by learned confidence.

Many times we fear situations which cannot be subjected to experimental control. Suppose you fear meeting people or attending parties. How can you build up a positive attitude to them? The same paradigm may be used. Attend smaller, less important gatherings, functions in which you feel pleasant and ascendant. Decline all invitations to the more pretentious and awe-inspiring affairs for a while. Continue to attend the smaller parties until action at them becomes free and easy. Then attend larger gatherings. Begin taking an active part in them until you gain ease. Look at the whole process as a game. Go through the learning process without too much ten-

sion and seriousness. Instead, assimilate poise. Try relaxing, and control of muscles will arrive more quickly.

Suggestion is an aid to the removal of fear. An experienced clinician tells the mothers of bed-wetters that it is helpful for them to sit at the side of the child's bed just before he falls asleep and have him repeat over and over again, "A dry bed in the morning." She is, further, to tell the child how comfortable he is going to be when he wakes up dry and how happy he will feel all day for having won the battle at night. This is utilizing the process of suggestion. The same procedure might be used by the student himself to overcome fear. He should make the suggestions when he is relaxed and calm [27].

After you understand your fear and have planned a mode of action for its removal, it might be well to suggest your new attitude to yourself several times each night before going to sleep.

Here is a student who fears he will not get a job. He knows that his fear is the result of his inability to secure a position in preceding summers and his dislike of office-to-office solicitation. He has discussed the matter with a college adviser and recognizes that his present fear is not the result of a real danger, but is colored by past failures. Furthermore, he has developed a technique for making contacts with business men in the field he wishes to enter. Each time he fears inability to get a position, he sits down and writes a letter to one of the business men on the long list he has accumulated. Then, each evening before going to sleep, he repeats the following to himself. "I realize my fears have no basis in fact. They grow from past experience. I have nothing to fear now. I am using a method that has proved successful in the past. I am acting upon valid advice. I am writing several well-planned letters each week. There is no reason why I should fear unemployment. I have developed the skills required by the positions for which I am applying. I have done all that I can do. Fear will not help but, rather, it will hinder me. I have no reason to be afraid." He repeats this a number of times and often falls asleep as he is repeating it in a relaxed state.

Recall and rehearse fears in situations which normally do not arouse them. We saw previously that if an individual who stutters is drilled in stuttering voluntarily he tends to gain control over the process and the stuttering is lessened. He is brought into the clinic and told to practice stuttering. This method of practicing an act

which he previously dreaded tends to eliminate the act [28]. The technique may be applied to the eradication of fear.

Sit down alone in a room where you usually feel calm and at ease, and try to relive the fear experienced.

A college coed who feared open spaces, who was also terrified whenever she was in the city among strangers could find no reason for these fears. She was instructed in the above practice. She was told to sit down in a large, overstuffed chair she had in her room and recall these fear experiences—to relive them in the room twice daily. She was not to cut them short, but to try to experience the full emotion. Then, immediately after she had relived as much of the experience as possible, she was to jot down on a chart given to her by her adviser a description of her experience and the effect that this practice had upon the fear. She did this for several weeks, kept a record of the responses, and found considerable relief.

In such cases the individual is associating the fear with events which do not ordinarily arouse terror. Furthermore, he is learning to gain voluntary control over an experience which previously dominated him.

Emotional stability. We saw that the student who is emotionally stable has a minimum of mental conflicts. He knows where he stands on matters which are vital to him. He is usually one who strives for goals which he can reach. He has insight into his mental life and does not encourage experiences which are contrary to his basic motives and personality traits. He has a background of previous experience in which he built valuable habits and attitudes. He is prepared to meet the situations which the world presents to him. He neither escapes into emotional depressions nor does he ignore his problems by effusiveness. He is balanced.

The emotionally mature individual who has acquired the habits of the adult is stable. He is independent, has a philosophy of life, and is motivated to fill his place in the world. Chapter XV discusses aids to emotional maturity.

Supplementary Readings

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CHAPTER XIV

SELF-CONFIDENCE

REDIRECTING FEELINGS OF INFERIORITY

The paradox of inferiority. One of the most interesting and least understandable of human attitudes is that through which one acquires a completely false impression about one's own personality—a feeling of inferiority. Instead of this being characteristic of those who are inferior in intelligence it seems as much a personality trait of the gifted. When we read the biographies and autobiographies of those who have left their imprints upon the minds of men throughout history we find evidence upon evidence to indicate that most of these great personages felt inferior at some time in their lives. Some of them felt inferior most of the time.

Lord Byron, we are told, was extremely sensitive about his clubfoot. He was considered a dullard in school. He was socially ostracized because of moral indiscretions. Because of these many factors which blighted his daily existence he turned to poetry and with his excellent style created lines which will live forever.

Charles Darwin was reared by a stern father. Mr. Darwin wanted his son to study medicine. Charles was so fond of his father and so submissive to his wishes that he pursued the study of medicine even though he realized that it was unsuited to his taste. He finally turned to the career of a naturalist over the protests of his father. He felt that since his father did not agree with him on his choice of career he must succeed. We are told that, although he formulated his evolutionary theory at the age of 30, he waited until he was 56 before he published it for fear of offending his father.

Poe suffered from sensitiveness to slander caused by the other boys at the aristocratic school which he attended. He was also embarrassed when reference was made to his mother who had been an actress and whom he idealized. It is recorded that he had "weak lungs" and this probably added to his feeling of inferiority.

Biographies bring to readers' consciousness the many handicaps

encountered by the leaders in every realm of our culture. John Bunyan, the celebrated English writer, was the son of a tinker. James Hook, a well-known English navigator, was the son of a common laborer. Andrew Jackson came from Irish immigrants. Martin Luther was from peasant stock. Daniel Defoe was the son of a London butcher. The adroit Cardinal Richelieu's ancestors lived in provincial obscurity. George Eliot was the daughter of a carpenter. Many of these individuals were initially without the cultural advantages we might expect them to have enjoyed when we consider their later achievements.

It is interesting that many great men and women were shadowed by feelings of inferiority *even after they had achieved* great recognition.

Lord Curzon, Viceroy of India, was so conscious of his behavior that the slightest error or defeat humiliated him greatly. When he failed to achieve the highest honors at Oxford he was so chagrined that he resolved to compensate through later success. He spent hours night and day working on an essay that won him the Lowthian prize. He was a person who had few physical assets but his memory was remarkable, his powers of concentration unusual, and his range of interest wide [1].

Persons of superior ability and ideals very often are unable to apply their keen mental abilities to the analysis of their own personalities. Their conception of themselves has been colored by early, vivid, emotional experiences. If they ever gain a true conception of themselves they are well along in life, and habits are established.

Cases of students who feel inferior.

A 19-year-old freshman from New York City who attends a Mid-western university is very serious and ambitious. He comes from a lower middle-class home. He is eager to become a journalist. He has ability as a commercial artist. He has been sensitive at times over his complexion, mistakes he has made, and his inability to control his emotions. He is sensitive about his status and tries to impress others with his possibilities. During an interview his affected nature is obvious. He spends a good part of the interview talking about himself, using words which he cannot pronounce correctly and trying to create a favorable impression. He is the kind of individual who *compensates* for his feeling of inferiority by trying to appear superior.

Another 19-year-old freshman in the College of Arts and Science comes from a suburb of a large city. His father holds a position in the field of education. He and his father have never been very close. At adolescence he had an unfounded fear that he had developed a venereal disease, resulting from masturbation. This disturbed him and has colored his whole personality to date. He is afraid that "people will find out" about his alleged condition and therefore he is reluctant to make friends. He also recalls that as a small boy he was called a "sissy" and has always been trying to live this down. He disliked fights at that time and even today is afraid that he has not attained the average status of masculinity. He is very nice looking, could be well liked, has ability and a somewhat pleasing personality. He *feels inferior* most of the time.

Nellie C. is an 18-year-old journalism student, a hard worker with above-average ability. She would probably be rated by most people as below average in appearance. She is not extremely popular as a "date," but she has numerous boy friends with whom she works and with whom she has platonic relations. She writes, "I worry that people don't like me. My worries began late in high school and have been climaxed by my experiences in college. I was conscious of my lack of attractiveness in high school, but at home I knew I was liked and had an attractive group of chums."

Apparently when she felt that she was a social failure in college she plunged into school work and did fairly well. Now she fears that she lacks ability to reach these goals. She rates herself as being very unhappy, as lacking mental integration, and as having a *poor outlook* for the future.

Melvin H. is a sophomore in college who wants to enter the School of Journalism. He was referred to the psychologist because he was arrogant and cocky during the physical examination and had difficulty complying with instructions.

During the interview he talked most of the time and described himself rather extravagantly. He said he realized that he had great ability and that he had never lived up to it. He said he knows he is ambitious but he also knows he has the ability to meet his ambitions. He complained about the climate and the people in the vicinity. He thought them backward and ill-bred.

He talked about the many things he had done in his life. He described a stamp collection he had made. He claimed he made \$700 one year in this project and that his present collection is worth \$2500. (There is no way to check the truth of this but from other extravagant remarks the validity of this statement is questioned.) He said he always gets along better with older people than he does with persons of

his own age. This seems to be a fact. He talked about his experience on a big city newspaper. He said he had told his fellow students in high school that within a few years he would be working on one of the nationally known newspapers and also be attending an internationally famous journalism school. He had, he said, achieved both of these aims.

During his short stay in school he had come into conflict with practically all of the persons in authority. The personnel secretary who interviewed him labeled him as indifferent and "smart alecky." At that time he boasted to her that he would be placed in charge of a local radio program featuring college students. This never materialized. He cut his military classes and broke appointments that had been made for him at the hospital.

On a blank he filled out for the psychologist he said that his ambition was to earn \$10,000 a year before he was 24 years old and to travel 24,000 miles per year. In filling out this blank he tended to *compensate*. That is, he overreacted to almost every question. When asked to rate his happiness on a 0 to 10 scale he rated it as 9, far above the average of the typical college student. He likewise rated his ability to get along with other people, his outlook for the future, and his mental integration as 9. That he rates this high is very doubtful.

In talking about his relationships with the opposite sex he said that he has had many dates, most of which have been with older girls. He said he believes that he will never wish to marry. He has complete control over himself, he said, and usually when he kisses a girl he does so merely to prove to himself that it can be done. On most dates, he said, he is thinking of himself a good part of the time.

This is an example of an individual who seems to get in all types of difficulties, appears to hold a high opinion of himself, who is very clever at convincing some older persons that he is an ideal individual but never lives up to their expectations. He is an individual who has had some success in selling. He appears very arrogant and cocky only in positions in which other students appear cooperative. When he came into the office of the psychologist he appeared somewhat subdued and ill at ease. He seemed to feel that the counselor realized he was not as well adjusted as he was trying to make the world believe. He is an individual who, beneath his bluff, is very sensitive. In fact he feels inferior. He is incapable of getting along with the average student of his own age. All of his violations of the student rules are a means of getting attention and of feeling superior.

The psychologist suggested to him during an interview that he make use of some of his energy and outstanding abilities in wholesome channels and achieve attention and recognition in that way. He frankly replied that this would take too long and would be too arduous a job. He would prefer to receive his attention and recogni-

tion in a more direct fashion, which apparently meant through exhibitionism.

Harry D., a sophomore, has a good family background. His father, who has been dead four or five years, was an engineer and held an executive position in a large company. He was very active in public life and very popular among his friends. His mother is socially inclined, but since the death of her husband has been limited financially and socially. His sister, who is several years older, is a graduate of an exclusive southern school for women. There is some slight rivalry between them.

Physically this boy is well above average. He is rather well built and is of medium height. When he is groomed and uses his genial smile he appears to be a very likable person. Adolescent changes caused his jaw bones to become more pronounced than they had been previously and to give him a more masculine but less handsome appearance. Along with these changes there also occurred almost imperceptible evidences of acne. This became the focus of a strong complex which broadened to cause him great mental anguish.

Harry was an excellent student, following in the footsteps of his sister, until the last two years of high school. Then his grades began to fall slightly. His teachers continued to believe him a young man of high ability and in some respects extraordinary ability. He put forth very little effort at this time, although when he worked he was capable of writing themes which would compare favorably with those of a superior sophomore or junior in college. There is a cynical slant to many of his remarks.

Until puberty he was not at all interested in social activity. He had many friends who enjoyed the typical gang-age play. Although he was not outstanding, he was "one of the boys." Toward the junior and senior years in high school he began to be conscious of social activity. He also became conscious of his family status and of the status of the families of other boys in town. He was most interested, however, in the popularity that some of his classmates enjoyed. He felt that he was far below them in popularity and he also felt that he was markedly inferior in the ways of the world. He thought he was more awkward socially, was not as smooth in getting along with others and in his ability to attract members of the opposite sex. Social activities were very painful to him. He came away from them feeling he was a failure. He dated several girls with mild success. He did not seem to be very greatly interested in them except as they were symbols of popularity.

He vacillated between the feeling that he was one of the group and that he had been taken in merely because of his family background. Objectively, it looked as though he had been included in the group

because its members liked him. Since he was highly sensitive and had a strong feeling that the imagined severity of his acne was a hindrance to his social status, he overemphasized minor incidents. He also tended by his attitude to fail to gain the popularity he deserved. Fields in which he showed the most talent are those which the popular student ignores. He felt he was slow in gaining the skills that are most respected by the high school senior—skills of a social and superficial nature.

It is highly probable that the home situation caused his sensitiveness to a great extent. His desire was to receive the approval of a higher stratum of society and persons of lower status were repellent to him. One of his strongest attitudes was disgust of persons from rural background, persons who dress in a slovenly fashion, and individuals who are awkward and not urbane. At times he identified himself with these persons. He felt that he was more like them in appearance and manners than those of his own social class. This thought disturbed him greatly. His mother may have consciously or unconsciously been cognizant of her difficulty in keeping her social status at a reduced income and therefore may have influenced her son. She may unknowingly have urged him to mingle with a more presentable type of boy. He may have been imbued with sensitiveness to social classes. This may have been the background for a conflict, the elements of which had been built up over a period of years.

He spent considerable time by himself. He tended to think long and deeply about some of the matters that disturbed him. His thinking was not of the objective type. It was more in the nature of brooding. After a year of this he began to avoid groups. Finally in desperation he talked over the whole matter with his mother. He indicated how inferior he felt, how his emotion was so great in social situations as to make such events intolerable. Much of his peculiar behavior, such as chronic tardiness, withdrawal from his group, and avoidance of public places, could be explained in terms of a strong feeling of inferiority centered around his case of alleged serious acne. His tendency to stay at home increased, delusions developed, and his mother finally consulted a psychologist.

Harry was unwilling to discuss his difficulties. He did not want to be regarded as a problem. Furthermore he felt that his real disturbance was too painful to discuss. Only during one interview which lasted several hours did he by means of a circuitous method hint as to the nature of his problem. It was obvious that he regarded his inferiority, which he believed culminated in acne, as a very serious thrust at his ability to get along in the world. He felt that if the acne could not be cured there was not much reason to go on living. He had certain social standards and he must either meet these standards or life would not be worth while. He was an extreme perfectionist. He had certain

delineated notions as to what an adolescent should be like. He fell short of these in many respects, but particularly in appearance. He thought himself repulsive, and he was convinced that everyone considered him so. This explained why he did not appear in public more often, and why he had shunned his social acquaintances when he believed his acne most pronounced.

As Harry was encouraged to think about his complexion and his problem in a more objective way he tended to gain perspective, to lose some of his delusions about himself, to see his abilities more clearly, his accumulated knowledge on public affairs, his greater intellectuality than the average high school graduate. He began to gain ambition—something that he had almost entirely lost during his deepest moments of despair. He gained insight into his own behavior and finally he began to plan for the future and tend to ignore more and more his own personal appearance and the effect he believed it had upon others. At all times when he was not in a social group in which he was trying to excel he showed normal behavior. However, whenever he got into this group which emphasized the importance of dances, parties, automobiles, and money he felt inferior and the conflict returned.

Nature of inferiority feeling. *It is an emotional reaction to believed failure.* Some of us realize that we are inferior in some ways, admit it, and turn our attention to something else. If we are able to do this with calm, it is very doubtful whether we have an inferiority complex. One who has never aspired to be a singer may know that he cannot sing and therefore at no time becomes emotional over his poor musical aptitude. A young lady is well aware that she cannot compete in efficiency with some of her contemporaries in the commercial world. In fact she often jokes about her incompetence. She realizes, however, that she is markedly superior to any of them in her ability to get along with others and to handle social situations.

There is a difference, then, between *knowledge* of inferiority and a *feeling* of inferiority. The inferiority feeling is an emotional state of mind. The individual who suffers from it has a goal in mind which he believes is highly important. He is *striving to attain this goal*, at least in his thoughts, *and fails*. As a result he feels inferior and inadequate. He is not the free, pleasant, likable personality that he might be.

It varies with the individual. The form of failure varies with the individual. He may feel that he is of poorer stock or quality than

most people. He may feel that he has sinned. In all cases, however, he falls short of a goal which he accepts as important.

Frequently the individual is not *clearly conscious* of the nature of his inadequacy. All he experiences is a vague unpleasantness, a dissatisfaction with himself, an irritability, or an unwholesome aggressiveness. He may feel thus for years and not analyze the reason. He may learn only from others the real cause of his sour attitude. Some people have an abundance of insight. They know exactly what causes them to feel inferior. They can trace the origin of this feeling. Its character is highly conscious.

The *intensity* of the feeling also varies. Some individuals are conscious most of their waking moments of an unpleasant belief that they are "not as good as others." They show it in their glances and their withdrawal from their fellows. Others are not so disturbed. At times they are aware that they are not reaching the goal they have set for themselves. It is mildly unpleasant so they tend to do something about the matter.

We differ further in the way in which we *react* to feelings of inferiority. Some react to such feelings by aggressiveness, others by retirement, others by substitution of hard work in another field. Later, we shall consider all these reactions in detail.

Another manner in which individuals differ regarding feelings of inferiority is the degree to which they will *admit* that they feel inferior and that it disturbs their behavior. Some very readily admit inferiority and resign themselves to its stigma. Others use inferiority as a spur to further accomplishments. Still others continually dodge the realization that they do feel inferior. They go to great lengths to deny to themselves that they are or feel inferior.

Symptoms of an inferiority complex. What is the person with an inferiority complex like? How does he seem to his acquaintances? How does he feel? Read the following statements and you will know the major symptoms of the person who feels inferior [2].

1. Is self-conscious.
2. Pays serious attention to little things that may have reference to himself.
3. Is sensitive to blame.

4. Worries about little things he has said or done—slips, breaks, social blunders, etc.
5. Is given to self-criticism.
6. Is sensitive to praise.
7. Daydreams.
8. His feelings are easily hurt; is touchy, oversensitive.
9. Has a secret ideal or ambition.
10. Worries about his ability to succeed in fields where he most wishes to succeed.
11. Is sometimes oppressed in the midst of an enterprise by a sense of his unfitness to carry it through.
12. Analyzes his own motives, feelings, likes, dislikes, etc.
13. Often feels that something he has said or done has hurt someone's feelings or made enemies.
14. Compares his abilities and achievements with those of other people.
15. Is dissatisfied with his progress and achievements up to the present time.
16. Is easily embarrassed.
17. Is given to remorse and regrets.
18. Lives in the future to a considerable extent.
19. Is embarrassed by the memory of scenes and blunders long after they have happened.
20. Hesitates to put his abilities to the test.

Not all of the symptoms of the inferiority complex can be detected by a check-list of this type. They are very numerous. One reason for their great number is that it is difficult to separate inferiority complexes from feelings of self-consciousness, emotional instability in general, chronic emotional depressions, and other personality problems. The symptoms of these problems and of the inferiority complex overlap. Another reason is that the emotional condition expresses itself in terms of the unique fighting or surrender habits which the individual has developed. Let us examine in more detail the different symptoms that are usually found accompanying feelings of inferiority, and their classification.

Withdrawal behavior. 1. Self-consciousness. We shall discuss this in detail later in this chapter.

2. Timidity. General timidity and fear of attempting difficult and unfamiliar tasks is another accompaniment of the inferiority complex. The individual is afraid of failure. He doesn't want to try a

task or to *compete* with others because he is sure that he will fail. Failure is more unpleasant to him than to most people. He very often plunges into noncompetitive activities and does well, but when he feels that he has to compete with anyone he shrinks from the situation.

3. Daydreaming. When one feels inferior and the means of overcoming this inferiority seem blocked one often turns to daydreams. Daydreams of this type consist of images of future *success*.

A student concocts a fantasy in which he plays a dominant role. He will see himself winning success in athletics, as a writer, or as a business man. He sees many of his associates, with whom he is not popular, envying him as he appears in his dream world. Also, more members of the opposite sex look on him with favor in his role of success.

A student dreams about an invention, the manner in which he will spend the money he has accumulated as a result of his success, or the public acclaim that he receives when his accomplishments are announced.

Others build fantasies which involve the spending of great sums of money. Still others dream in terms of sex conquest, athletic achievement, scholastic honors, and similar successes.

Some daydreams, of course, are of the *persecutory* type. These dreamers see themselves in the role of the martyr. Their satisfaction is gained in the consolation that their loved ones, enemies, or future generations will realize how they have suffered and thereupon proclaim them great personages.

4. Irritability. Many persons have a sour, cynical, or irritable attitude as a result of their failure to attain the success they desire. They become critical of others; they are noncooperative; they are bitter toward the successful; they complain about their own hard luck or feel that they have not been given a chance. This group sometimes shows envy of the possessions or the attributes of others. Their attitude of surrender, substantiated by a good cause for their surrender, protects them from fighting to overcome their inferiority. This behavior is often accompanied by sensitiveness and "touchiness." If we should discuss areas in which this individual feels inferior he might be reluctant to talk about the matter. He may even think

that we are referring to his inferiority when we wish merely to discuss the field.

Aggressive symptoms. Sometimes symptoms are divided into groups. The symptoms we have given above are those which indicate that the individual who shows them feels inferior to others and has a disinclination to overcome this inferiority. He is "whipped," so to speak. Not all persons with feelings of inferiority give evidence of this through retirement. Many become very aggressive. Frequently a person who suffers from an inferiority complex will try to overcome it. His manner of compensating for his inferiority is rarely a planned attack. Instead it is usually an impulsive, somewhat emotional struggle to protect his ego or achieve recognition. Below are a few of the aggressive symptoms of inferiority feelings [3].

1. Extreme self-assertiveness. All of us are acquainted with the arrogant individual. This person makes his presence known, and usually in an objectionable manner. He may do this by speaking in a loud voice, wearing peculiar clothes, demanding his rights in every situation, or criticizing others caustically. Whatever he does, he does with considerable flourish. He usually assumes a superior attitude, is overbearing, and is somewhat of a bully. He is a grandstand player. He may act with great confidence, but he usually shows in some way that he is ill at ease in holding this superior position. It is a front which requires effort to maintain.

2. Bad temper and emotional explosion. Should you tease a person who feels inferior, should you refer to his inferiority in a light way, he is likely to explode. He may become quite emotional and irritable, and he may feel greatly hurt by your remarks. He may turn upon you and deliver himself of an excoriating criticism of your activities or personality. He may bring to light incidents in the past that he has held as evidence against you.

3. Perfectionistic behavior. A perfectionist is one who has very high standards in many realms. He feels that his behavior must be perfect. He is unwilling to compromise with his standards, which are frequently unreasonable, so he performs many everyday activities over and over again. He will not permit himself to make the slightest error. This individual may expect high grades in all courses. He may expect to be not only a success scholastically, but also a success in dramatics, athletics, social activity, and practical affairs.

He is not satisfied with his average looks, average social esteem, average grades, or average popularity. *He must be perfect* in all or most endeavors or he is dissatisfied. He loves flattery; in fact he overreacts when he is complimented.

4. Compensatory activity. Perfectionism sometimes leads to superior accomplishment. This is particularly true if it finds its major assertion through the talents of the individual. The individual who feels inferior *must succeed*. He works many hours in order that his achievements may be perfect. His compensations may be in any channel. They may be of a social type but usually they are not. He may become an extremely genial and helpful person. He may become a champion for the underdog, may enter the field of art, music, science, or commerce and achieve above-average success as a result of his hard work. He may enter the field of athletics and with his high motivation win fame. In every case, however, this person puts forth an extraordinary amount of effort in his attempt to be successful. If it happens that the effort is exerted in a field in which the individual has real abilities the results are very satisfactory and in some cases extraordinary.

Many great men owe a portion of their achievement to the fact that they experienced marked feelings of inferiority when they were younger. Many persons with outstanding accomplishments owe the skills of their trade and the knowledge which has helped them achieve recognition to perfectionistic habits which grew from feelings of inferiority in youth. It is through compensation that the feeling of inferiority often becomes one of the greatest assets the individual possesses.

Abnormal or delinquent behavior. Compensation is not always wholesome in character. Just as the individual may become loud and bullying in his attempt to gain recognition, so he may turn to *antisocial* activities. Childhood thefts have been traced on occasions to the desire on the part of the child to be superior. The child may steal money in order that he may buy candy for the other boys and win their approval. He may steal to show them that he is a real boy and can do daring things. He may steal a bicycle, for example, in order to possess such a symbol of prestige. Sometimes the adolescent desires superiority so strongly that he may violate rules and break laws to achieve it. Disobedience and insubordination are

found among persons who feel inferior. Pathological lying may be an attempt to gain superiority. Extreme jealousy may be the result of a believed or actual preference by the parent for another child in the family.

Inferiority conflicts may lead to the *hysterical* behavior to which other conflicts lead. The individual may gain recognition through illness. He may project his mental difficulties into physical symptoms. In extreme cases he may even build up *delusions*, think that others are persecuting him, and organize an elaborate system of thinking in order to defend himself from the persecution. He may believe that he possesses some greatness or that he is an adopted child and his real parents were famous. Frenzied compensation that grows from a piercing feeling of inferiority may take any of these undesirable asocial forms.

Cases illustrating symptoms.

A 20-year-old college student had been called a sissy in high school and had failed to rate with some of the other boys. As a result he built himself a trapeze in his back yard, acquired some gymnasium weights, and spent a half-hour every day building up his body until he had developed massive shoulders as a result.

A sophomore coed had realized in high school that she was not as pretty as the average girl. At that time she made a systematic effort to be pleasant. She was very kind to the other girls and helpful to the boys. She dressed very well. She was very conscious of styles and selected materials to blend with her hair, eyes, and complexion. At the present time she is considered a college leader and possesses a charming personality as a result of her efforts to compensate.

A 21-year-old college student was born and reared in the slums. He carries the mark of his early days with him in his speech. In his attempt to better his social status he has suffered a number of rebuffs. He realizes he is not accepted as readily in social gatherings as other students. As a result he has a "chip-on-the-shoulder" attitude. He continually tries to put others at a disadvantage and to point to his own accomplishments. At every meeting he rises and gives his opinion.

A pretty, capable, extremely modest and self-effacing young girl tells the counselor confidentially that she feels inferior. She recalls that her stepmother resented every minute of attention her father gave her. She was criticized constantly as a small child. She took this attitude

of inferiority to school. She cringed and shook every time a teacher raised her voice. In spite of the fact that she receives good grades in school, is well liked by the few who know her, and is pretty, she still thinks herself very inadequate. She does not appreciate her physical charm or intellectual ability.

Summary. From an explanation of the symptoms and a review of some of the cases above it is clear that previous experience leads to these attitudes of inferiority and that the individual may, on the one hand, react to these attitudes by withdrawing, surrendering, and regarding himself as incapable of meeting a responsibility or, on the other hand, he may become aggressive, flighty, bumptious, and in some cases hard-working in the field of some talent. Now let us trace some of the causes of the feeling of inferiority.

Causes of feeling of inferiority. *Specific causes.* How does one begin to feel inferior? He may have been greatly embarrassed once in school and may have brooded over it considerably. He may have failed and this failure may have been emphasized by other persons or his failure may have been in the realm of his strongest ambitions. Shame, chagrin, unfavorable comparison with others in the family or neighborhood, and the like are all causes of inferiority. A persistent feeling of *difference* often causes a feeling of inferiority. If one belongs to a minority religion or race, or has some physical characteristic which distinguishes one in a neutral or negative manner from others, feelings of inferiority result. An excessively lenient parent may rob a child of the experiences he needs. A nagging parent, an *overcritical*, perfectionistic parent, teacher, or relative may sow the seeds for future feelings of inferiority.

The focus of inferiority may be one of many negligible aspects of the individual's *physique* or personality. Frequently the adolescent will focus his attention upon some aspect of his body or behavior, brood over it, become emotional about it, associate it with many unpleasant experiences, and finally develop a complex in relation to it. The individual may believe his or her ears are too big, neck too long, mouth too wide; that his or her teeth are crooked, eyes peculiar, profile bad; that he or she has too large a nose, a receding chin, red hair, freckles, acne, shortness or tallness of stature, large

hips, large or small sex organs, large mammary glands, hair that is too curly or too straight. Each of these physical causes has resulted in anguish in individual instances.

Among the *social* causes are failure to have a car; vocation of parents; reputation of parents; language and cultural level of parents; scandal in family; lack of social qualities in some members of the family; place of residence; amount of spending money; condition of clothes; habits enforced upon the child by the parents, such as prohibition in the use of cosmetics, use of beverages, late hours, dating, a modern type of dress, and such [4-7].

Other specific social factors are: membership of family in certain groups, such as Communist party, Christian Science church, Jewish religion, Italian, Swedish, or Polish racial groups, marriage of any member of the family to one of these groups, membership or non-membership in labor union, or the like.

It is obvious that at adolescence, when the individual becomes very conscious of social standards, inferiorities are more apt to develop than at any other period. At this time inferiorities may shape the whole behavior of the individual. It is interesting that the person who *feels* inferior need not actually *be* inferior. Often the *minority* group is not of an inferior character at all [8]. It may merely be different in its behavior. Members of the majority group assume that any variation is wrong. Therefore they can implicitly or explicitly persecute the minority group. Often this persecution is an emotional outlet for the majority group. This same majority group may in another situation be the minority group and take on all the disadvantageous qualities. For example, the Roman Catholic may feel inferior if there are only one or two members of his faith in a group of three or four hundred Protestant students. On the other hand a Protestant student may feel inferior in a Catholic university. Likewise an "A" student in a fraternity in which grades are not considered important may feel out of his element, whereas a "D" student will feel very ill at ease at a Phi Beta Kappa meeting. This is an extremely important factor which cannot be emphasized too greatly. Most persons who suffer from feelings of inferiority assume that the characteristic which makes them feel inferior and which has caused them unpleasantries is undesirable.

A mother with a definite class consciousness may imbue her daughter with the idea that she is *superior* to everyone else in a town of 1500 inhabitants. She may forbid her daughter to date the boys in that town. She may send her away to school and keep her close within the home during the two or three months she is not at school. The daughter will feel a mental conflict when she is eventually introduced to other persons in this town. This conflict will be accentuated if other persons react unpleasantly to her. If she has to spend much time at home or if she has attended school in this town and has been prohibited from associating with her schoolmates after school hours, it is not difficult to see that she will develop a strong *feeling of inferiority* resulting, not from inferior qualities but rather from an alleged superior background. It is also interesting to note that, with this type of regime planned by the mother, the girl will actually become inferior in dealing with people. She may even carry the attitudes of superiority and aloofness from the people in her home town to other groups and appear inferior in those circles since her attitudes will actually lead to inferiority in social adroitness.

Extent of specific causes. Accumulation of case studies, together with statistical investigation of students with attitudes of inferiority, have definitely established today that organic inferiority is not the most important cause. In fact it would seem that this is one of the minor causes of the inferiority feeling. Among college students 32 per cent of the entire group report feelings of inferiority because of *social factors*, 4 per cent indicate that *financial* matters make them feel inferior, 6 per cent have inferiority feelings aroused by *intellectual* failures, and 3 per cent by *physical* defects. A total of 48 per cent of this group of college students reported feelings of inferiority [9].

If the students are encouraged to report more than one type of feeling of inferiority as well as inferiorities they experienced earlier in life, the percentage of those who feel inferior is higher. In fact, a study shows that less than 10 per cent of the students report that they do not know what it is to suffer from the gnawing feeling of inferiority. This investigation also showed that as students grow older they tend to suffer less from this attitude. Among the men of this group 60 per cent report that they at some time had experienced feelings of inferiority related to physical matters,* 60 per cent to

* This includes not only frank physical defects but any deviation from the majority such as, for example, color of hair.

social, 58 per cent to intellectual, and 37 per cent to moral matters. No doubt physical factors which cause inferiority had a vivid social coloring.

In the early writings in this field much emphasis was placed upon physical defects. Organic inferiority was believed to be the mother of the attitudes of the inferiority complex. To be sure, some inferiority attitudes grow from organic inferiority. A study of college students who have minor defects shows that they have a slight tendency to feel more inferior than the normal students [10].

Classification of causes of inferiority feelings. All of the specific factors which give rise to a feeling of inferiority may be classified in these groups:

1. Any type of *physical defect* or any physical factor different from the average, which has been a source of embarrassment.
2. Real or imagined *disadvantages* due to race, family, or economic conditions.
3. Lack of social, professional, or economic *opportunities*.
4. Particular *experiences*, such as shock, disappointment, humiliation, and unfavorable comparisons.
5. *Defects, real or imagined*, in intelligence, appearance, moral character, and social attractiveness.
6. *Deviation* from local pattern in religion, custom, and conventions.

How causes operate to produce inferiority. It should be clear by this time that it is not the external cause itself that gives rise to the inferiority complex or conflict. It is, rather, the relationship of this cause to the *background* of the individual. If he has been reared by sensitive parents, or if he has been allowed to become sensitive over matters in his early history, he will react more strongly to minor matters at adolescence or in later life. Further, if an individual feels that he has failed in an area of life which he considers very important, then this failure will have more effect upon his personality.

The fact that Sam is of Jewish parentage will not greatly disturb him since he has been reared among Jews. His best friends are Jews, he strongly believes in his religion, and most of his ideals are Jewish ideals. He is proud of the fact that he is a Jew. He will fight all prejudices or ignore them. If, on the other hand, he had been reared in a predominantly Gentile community, had many times been made to feel inferior because he is a Jew, and had at times wished he were

a Gentile, he might experience a conflict over his origin and feel inferior because of it.

Inferiority has been explained in terms of the *level of aspiration* of the individual. If one aspires for a certain goal and his daily behavior fails to attain this goal for him he feels inferior. If he has no aspiration for this goal then, if he does fall short of it, he does not feel inferior and is not frustrated. A cause which may plunge one youth into deep despair may not affect another one at all. We can explain this on the basis of the goal or motive to which the individual is responding. Fiery red hair does not bother a good athlete whose goals and level of aspiration are high in terms of athletics and gymnasium contacts rather than in terms of his physiognomy.

The individual's reaction to feelings of inferiority are in terms of his *past habits*. If he has been reared to be aggressive and to fight obstacles, then he will react to his inferiority in an aggressive manner. If, on the other hand, the previous factors which impinge upon his life have tended to make him retire or surrender, his reaction to inferiority is that of withdrawal rather than aggressiveness. This is further complicated by the talents and *aptitudes* which the individual may possess. If he has few talents and if his major attempts to be aggressive have been in the areas in which his talents are low, he may become sour or unpleasantly aggressive. On the other hand, if he has many talents or has attempted to compensate along the line of his talents, his inferiority will lead to success and it will prove to be one of the outstanding motivational factors in his life.

Inferiority complexes are cultural conflicts. Many who feel inferior do so because they are experiencing a cultural conflict.

A college student may have adjusted excellently to a town of 200. He may have acquired all the prevalent habits and attitudes. When he arrives on the campus of a small college and finds himself one of a very few rural students he finds he does not "fit in" well.

A playboy collegian who receives his major income from bond coupons may feel at odds with a group of liberal, serious-minded newspaper men who have little sympathy for the wealthy absentee landlord or the nonproductive consumer. He may find that his social badges carry little prestige with them.

In both of these cases the individual has acquired a culture (customs, mannerisms, etc.) which is respected by his old group and not by the new group into which he has moved.

Inferiority complexes as mental sets. We have already brought out that the attitudes the individual learns early in life are important. It should be clear by this time also that the inferiority feeling is an attitude, it is a set, it is a way of thinking, and once it is aroused many minor matters which ordinarily would not affect the individual develop into major factors. If the child as he starts to junior high school has a set that he is inferior, he may become more sensitive about minor embarrassments, about his clothes, about his possibilities as an athlete, and other accomplishments. He has a set of caution, of withdrawal, or of aggressiveness as the case may be.

Example of an inferiority complex as a mental set. Let us trace one case which involves a feeling of inferiority from its early beginning.

A certain boy is an unwanted child. His birth was a highly unpleasant experience to both parents. He is regarded as an extra expense. Although some affection is given him, on the whole his parents resent his presence. Unfortunately, the child is not as good-looking as the other children. His health is poor, he has cried more at night, and has been a greater inconvenience to his parents. He is punished frequently. The attitude of his parents toward him is unfavorable. He is the ugly duckling. He is not only "picked on" by his parents but by the other children as well. This causes him to be very retiring. He thinks twice before he acts. He is the little, "mousey" kind of individual who runs as soon as he hears a noise.

It so happens that he has a very pleasant smile which he uses rarely. His shyness is pleasing to many persons. He also has a good mind, but he is afraid to recite in school. He cried the first week he attended school. Throughout his life he has been fearful in meeting new situations. He always undervalues his talents. Unless he is pushed into an activity he doesn't begin. He never assumes responsibility. Most of his conscious experience is flight from a heavy hand or a harsh word. He associates this unpleasantness with his brothers and sisters, with his home, with his neighborhood and companions. His clothes, which are the "hand-me-downs" of the family, do not add to his self-esteem. His voice, posture, and mannerisms all suggest a person who is unsure of himself, a person who does not come up to par.

In spite of his inferior health and looks, ironically enough this indi-

vidual is the brightest one of his family. He is particularly bright in the field of mechanical aptitude. As a young child he collected all of the junk he could find in his own yard and in neighboring yards. He sorted these tools and odds and ends into bins which he made in the shed. Before long he had acquired a saw and other simple tools. He tried his skill in carpentry and made several things for the family. His first hours of happiness were experienced in making objects from scrap lumber. The family praised him for this as they had never praised him for anything else. However, along with his successes was that ever-persistent fear, uncertainty, and inferiority which he carried with him throughout his school years. When he went to college on the money he earned the two years after graduating from high school, he carried with him the attitude of inferiority. He never quite came up to the level of capability except in work which he did alone.

The above case illustrates excellently how a strong, emotional, unpleasant attitude will become associated with everyday activities and events. The individual will assume a posture and a manner consistent with his attitude. In fact he may even associate this unpleasant attitude with his own mirrored image. Further, it is clear why such an individual will cling to some minor avenue of success. He will spend as much time as possible in this area of pleasantness. These accomplishments are oases on a desert of unpleasant consciousness. It is no wonder that very often these individuals will report that the attitude of inferiority is an intrinsic part of their personalities which they feel they will never lose. They are convinced that they are inferior. They are positive that this inferiority is not something that they have acquired but it is something they have always had. Many think it is innate.

One student with a physical defect in one of his legs, which causes him to walk with a limp, insists when the counselor talks with him that he is from inferior stock. His evidence for this point is that he has always failed; people have always disliked him; his work has never come up to par. A heavy, unpleasant attitude surrounds all his achievements, all the concepts he has of himself, and all his actions.

Alleviating the feeling of inferiority. *See what gave rise to your feeling of inferiority.* Your feeling of inferiority did not suddenly arise. It is true you suddenly may have become aware of its present intensity. Unless, however, it is a transient experience caused by a sudden change of conditions, it has been growing throughout your

life and involves your entire personality growth. Your first step is to ascertain all the factors which have caused you to feel inferior. Refer to the pre-interview blanks which you completed in connection with Chapter II. With the aid of these, ascertain how each minor and major circumstance in your development directed your present attitude. Also review the various causes and symptoms of the inferiority attitude.

When you have this information, face and admit to yourself frankly the nature of your inferiority attitude. Then discover whether it is a real or imagined inferiority. You will want to get more objective information from psychological and medical counselors. Too often inferiority feelings arise from superstitions and misinformation about sex, fear, mental functions, and the like. Examine your views and ask counselors about them.

When you have done this you can begin to regard your attitude as a natural development caused by the factors which molded your life. You can begin to assume a more normal attitude toward yourself.

Seek perspective. 1. See the many around you who also feel inferior. We have quoted above some studies which should convince you that the feeling of inferiority is a normal occurrence, that few of us get through life without experiencing it to some extent. Convince yourself of this by looking around you. You will see a number of persons consistently displaying the symptoms described above. Instead of pitying yourself for your inferiority, see that you are not much different from the average person, and put your attention upon society and its problems rather than on your own petty worries.

2. See your inferiorities as only one aspect of your entire personality. The exercise of self-analysis suggested above will give you perspective. It should convince you that you are not inferior in all aspects of your personality but rather only in some respects. Further, from analysis, try to see that your barrier is not insurmountable.

When you estimate your achievements or failures, be sure to compare yourself with persons of your own age, your own advantages, and your own background. Don't expect the impossible of yourself. Don't perpetuate your perfectionism. It is unfair to yourself. See that your present attitude is a product of the isolation that you have given certain factors in your thinking. See how you have taken

minor aspects of your personality and accentuated them unpleasantly. See that your feeling of inferiority is a learned attitude and not an intrinsic part of your personality.

Use the material on self-analysis to help you make a complete list of your assets. You will need a thorough realization of your assets when you attempt to build new habits. Work through them to reach the success you desire and to attain a true perspective rather than the biased view of yourself you now hold. Put your major emphasis on your positive attributes rather than on some alleged negative qualities. Cases quoted above should convince you that a feeling of inferiority can become *your greatest spur to achievement*.

Accomplishment in an "important" endeavor will assist in removing feelings of inferiority. If an objective evaluation of your personality reveals a real deficiency in some area and if you think it is important, set out immediately to *overcome this deficiency* as suggested above. This deficiency cannot possibly be so important that failure in it means failure in life. If you think it important, however, accomplishment along these lines will do much for your attitude.

If you feel inferior in respect to physical activities, systematically pursue some athletic game, take lessons in it, get someone who is superior to teach you, or learn by yourself through trial and error, as suggested in Chapter III.

If you believe your deficiency is in your natural appearance, improve it as much as you can by habits of neatness, grooming, selection of attractive colors, and the like. Remember that good looks are largely a matter of grooming. Too often those of mediocre looks assume mediocre habits of care. Start a project of meticulous grooming, of washing, dyeing, pressing, and polishing, as suggested in Chapters IX and X. You will notice immediately the reactions of your friends to this and your own feeling of well-being.

There are few deficiencies that the average human being cannot overcome with systematic, daily effort if he does not expect the impossible of himself. If he at no time frankly faces his deficiency and does not convert his worry into a program of work, naturally he will be depressed. One positive method of overcoming a feeling of inferiority is to help those who have a real need which we can satisfy.

It may be that accomplishment in *some other related field* in

which success is more probable will have greater value. It is important that the person who feels inferior find some avenue into which to direct his energy as soon as he has discovered the realm of his assets. Sometimes responsibilities in group organizations give the individual a chance to excel. We can always harness our energies and receive recognition if we attack community problems or if we join organizations which have goals of service to others. The best way to forget oneself is to *help others* to meet their difficulties.

Develop habits of objective observation rather than preoccupation with self. Along with the habits of accomplishment build new habits of perceiving. Many persons who have feelings of inferiority spend so much of their time thinking about their own minor personality traits that they miss the beauties of the larger world around them. When they walk into a room of interesting people their predominant thought is "I wonder how I look to them." There is not the wholesome interest in the other person, his dress, his interesting speech, the experiences he relates, and his potentialities as a friend. As this person goes to work each day he disregards the spring flowers, the architecture of the buildings on the way, the dress and mannerisms of the persons he meets. He colorlessly takes the same route and goes through the same motions each day of the year. He fails to introduce adventure into the daily routine. He does not go in imagination beyond that which strikes his eye.

One city dweller describes a hobby that makes going to and coming from work a pleasant adventure. He selects certain houses and persons and tries to imagine the life that goes on beyond the facade. He has become quite a student of human nature and architecture through this interesting hobby.

Substitute specific appropriate habits and attitudes for present ones. The person who feels inferior, who is often depressed, who is sensitive or tends to worry, has learned *negative habits of thought*. He has acquired attitudes which are highly undesirable for mental health. He is, sometimes, as we suggested above, predominantly introverted. He enjoys his own company rather than social activities. He even enjoys some of his negative mental habits. We recommend in such a case that he build new social habits, that he become more interested in life events and that he turn his attention more toward the external world. If these tangible events stimulate him so

that he becomes intensely interested in them and continues to enjoy them, no doubt in time they may break down the negative attitudes. At best, this program will take time and it is more probable that he will not at first become greatly interested in these external events because of his attitude. It is extremely doubtful whether these habits can be aroused merely by the advice to interest himself in external activities. Most persons who have not built up social habits must be taken individually and introduced to them.

A more direct and effective way to change attitudes is through a *systematic re-education*. The individual must see that he has been practicing these undesirable habits by casual repetition over a long period of time. By then he should be convinced that the attitudes are negative. They fail to adjust him to his environment. Although they continue to arise in his consciousness and seem to be very real because of their vivid nature, he must realize that they can and should be eradicated by daily substitution of more positive habits. Let us continue with an illustration.

Suppose a 20-year-old college student who is a member of one of the "better" fraternities feels a persistent attitude of inferiority. He knows that it arose as the result of family reverses. He realizes that the contrast of his present with his former financial status is thwarting. He further realizes that for the last 10 years he has been practicing an attitude of shame, withdrawal, and unpleasantness whenever he has been unable to afford clothes, cars, and spending money which his friends had. Further, a divorce in his family has caused him chagrin. This, together with increasingly poorer school grades and loss of a selling job, has given him a full-bloomed inferiority complex.

He is now told to study the development of the complex, to realize how his own attitude has accentuated it, and then to plan a program for the elimination of the negative attitude and the fixation of a positive one. He is to realize that he has been comparing himself with the richest persons of his acquaintance. He has been allowing perfection to be his goal in every endeavor. He has practiced a depressed, sour attitude. At no time during this period has he consciously attempted to look on the brighter side, to compare himself with less affluent associates, or to go into activities for their own sake instead of for his own success or failure in them.

He is also to build these positive attitudes: "I am a healthy, 20-year-old college junior. I have a school record that is superior in many subjects and above average on the whole. My friends are among the better students in school. If I should make an effort I could be very

popular. I could be successful in extracurricular activities. I could increase my grade average. I could better prepare myself for my vocation. In addition, with a change in attitude, I could become more interested in my friends and do more for them. All of this, I am convinced, I can accomplish. I have all of the potentialities of most of the young fellows I know. I must take as my model some of the men of the past who, singlehanded, developed themselves and became instrumental in leading movements in history."

Too often do we underrate our possibilities. Too often do we fail to call upon the capacities that are available to us. We function on a level far below our possibilities. Now and then an ordinary person sees his potentialities, pulls himself together, realizes that it is usually single persons, rather than groups, who solve human problems and in the end accomplish what in the past was thought to be superhuman. History is replete with persons who were regarded as ordinary human beings but who used their ordinary capacities in an *extraordinary* manner. Certainly most of us, if we realized daily our abilities as average human beings, could solve most of our personal problems and make a contribution to society.

Old attitudes must be *uprooted from our thinking*. This is accomplished by thinking through our negative qualities, searching for evidence for them, and, when no evidence is found, firmly asserting that our previous attitudes have been in error. The individual must reiterate to himself this conviction each day:

"I have developed this feeling of inferiority because I have centered my attention on this rather minor aspect of my personality. I am now working on a program of accomplishment and social recognition. This attitude of inferiority persists because it is a firmly established habit which I have repeated over a long period of time. The only way I can eradicate it is by firmly assuring myself over a similar period of time that it no longer has a valid basis."

More specific suggestions for building attitudes were given in Chapter III. These suggestions should be reviewed before planning a specific program for changing attitudes.

Relaxation is an aid to adjustment. Most mental problems, such as fear, worry, self-consciousness, depression, and inferiority feelings cause tension. Those who are troubled by these problems become emotional and rigid. Very often this tension becomes a habit and the individual becomes habitually high-strung. It is well, first, to remove

the cause of the problem before attempting to reduce the tension. Once the conditions giving rise to the problem cease to operate, the habitual tension can be removed more easily. The following methods are suggested for relieving tension [11]:

1. The individual must learn the habit of relaxing. This habit must be a substitute for the contrary habit of tensing. Once the habit has been acquired, it will not be difficult for one to think, "Relax!" and thereby arouse the habit, just as when one plunges into the water, one immediately arouses the habit of swimming.

2. Tense persons cannot relax at will, so they begin by forcing relaxation. In order to achieve this one must first contract the arm as completely as possible, then relax it completely. This must be done several times until the arm becomes entirely limp. The same should be done with the other arm, then with each leg successively. Finally, one should relax the throat and eye muscles. These can be tensed and then relaxed. The eye muscles are tensed by placing the fingers on the nose and fixating on them, then allowing the eyes to relax.

3. After all the skeletal muscles have been relaxed successively, try to relax them in patterns. The two arms can be contracted together and relaxed. Then the arms and legs, then the rest of the body. This exercise will take time. The individual should go through it several times a day. Then he should practice relaxing the entire body at different times throughout the day.

When we are carrying on daily activities we frequently tense more of the body than is necessary. Such tension does not make our activities more effective. Rather, excessive tension detracts from nearly every skilled act. The best dancers are those who use only the necessary muscles. All of us have had the experience of dancing with muscle-bound people. They are tense and make dancing a workout rather than a delightful social relaxation. This also holds for swimming, tennis, basketball, and any other athletic games.

Most persons do not realize how tense they are. They are not aware of the value of relaxation for them. To convince yourself of this, go through the relaxing exercises for the next 15 minutes, then attempt to relax while you read. You will notice that a certain amount of tension is necessary for you to remain alert; beyond that point tension can be excessive. Relaxation is particularly recommended to those who are self-conscious or worried, or who have other nervous habits.

OVERCOMING SELF-CONSCIOUSNESS**Description of self-conscious reaction.**

"I have a pronounced tendency to become self-conscious when I walk into a gathering of people, particularly if I think they are watching me. In extreme instances, I experience cold chills up and down my spine. If I have to talk to a group my knees tremble. The tremor in my hands does not allow me to read from a paper. My voice seems strange to me. It is impersonal, high-pitched, and strained. I am conscious of my facial movements.

"Since I have taken courses in psychology I can identify some of the physiological responses that occur. I realize that thermal sensations in the head, spinal region, or elsewhere are due to changes in blood circulation. I know that the sensations in the abdominal region are the cessation of the peristaltic movements. The increased heartbeat and breathing rate are easy to identify. I know that my increased energy is due to the adrenalin that is secreted in the blood stream. I know that I have more energy than I can control at the moment. This is why I tremble and feel awkward. I realize that the blood volume becomes greater in the periphery or limbs of my body. I realize that at some times I am conscious of these changes and at other times of other changes. This difference is due no doubt to the intensity of the changes and the direction of my attention.

"I am aware that all of these sensations and reactions are natural events in fear. I know that if I could react in an adaptive manner I could harness some of the energy and be less disturbed. There was a time when I was embarrassed by these reactions, ashamed to let others know that I lost control of myself, but now I have an entirely different attitude. I try to behave in a manner which will help me to adjust to the situation and ignore or smile inwardly at these drastic changes in my physiological processes. This emotion no longer confuses me as it once did. I know that many people in the audience have gone through the same experience and that they will respect me if I gain control of myself, and if I don't they will be sympathetic."

Symptoms of self-consciousness. In the above case a student has described the *subjective* and *objective* symptoms of self-consciousness. The subjective reactions are the feelings that one has under these circumstances. He is aware of the bodily changes that occur. The objective reactions are the bodily processes that are observable by others. As this student has said, we differ in respect to the processes that gain our attention when we become self-conscious. If

the self-conscious individual is sensitive or feels inferior about any aspect of his body, that aspect is uppermost in his mind.

Reactions to self-consciousness. Persons differ also in the *extent of insight* they possess. Some know just what is happening and why it is happening. Others do not have this perspective and are overwhelmed by the experience of self-consciousness. Further, there is a difference in the *reaction* persons make to self-consciousness. Some are paralyzed with fear and others are overactive and confused.

Who are self-conscious? Casual observation will convince you that certain persons are more acutely and more frequently self-conscious than others. The shy, introverted individual seems to be more self-conscious than the active, social extrovert. The person who has high standards and is trying to guide his behavior in terms of these standards is also more self-conscious than others. Anyone who is learning a new skill or reacting to a new situation is likely to be self-conscious. Certainly all of us are self-conscious some of the time. Many persons believe while they are experiencing self-consciousness that they alone are bothered by this attitude. At some ages, particularly at adolescence, self-consciousness occurs more frequently.

One little book which is devoted to this subject emphasizes that many of our great leaders of the past were self-conscious [12]. The list includes such men as Shelley, Schubert, Faraday, Pestalozzi, and Newton. This author says that self-consciousness, from one viewpoint, may be regarded as a badge of mental aristocracy. The huckster, the bootblack, the store clerk do not suffer greatly from self-consciousness. Most individuals tend to lose their self-consciousness with middle age, or as they habituate themselves to the typical events of their lives.

Those who do not recover from extreme self-consciousness by the time they have reached middle age may be considered pathological and should seek professional advice. Similarly, those who must retire from normal social life because of the painfulness which attends meeting others must be considered abnormal.

Causes of self-consciousness. Feelings of inferiority and sensitivity about certain characteristics predispose one to self-conscious-

ness. Events that are new, strange, and difficult usually produce self-consciousness, as we have previously indicated.

We spoke in a previous section of one falling below one's *level of aspiration*. Some students aspire toward perfection in many activities. As average human beings, they fall short of some goals. While they are carrying on the activity in which they feel they are inferior they are highly self-conscious.

Suggestions for overcoming self-consciousness. Below is a list of suggestions that have been made for the alleviation of self-consciousness [12]. They were given to students in a class in Applied Psychology who rated them from 1 to 10 on the basis of their own past experience. Accompanying each suggestion on the list is a rating. This rating is the average of the class and represents their opinion regarding the most effective and least effective of these 17 techniques.

1. Face the situation. Attend to it, not to yourself. Self-consciousness is usually a withdrawal attitude. Average, 8.3.

2. Believe in your message, your activity, your personality. Average, 7.5.

3. Achievement tends to eliminate self-consciousness because the individual realizes his success and feels he is looked up to by others. Average, 7.4.

4. Realize your auditor is probably thinking of himself and not of you. Average, 7.2.

5. Lack of adjustment is due to inertness and lack of activity. Adopt a spontaneous attitude. Go through motions. Take an aggressive attitude. Average, 6.9.

6. Self-consciousness may and does occur in everyone under some situations. Average, 6.8.

7. Self-consciousness goes hand in hand with the inferiority complex. Find the cause of the feeling of inferiority; remove it or see its significance. See that it comes from the past, as it probably does. Average, 6.1.

8. Use special devices to produce successful experiences with others. These vary with individuals. They are acts which make individuals feel at ease. Average, 6.1.

9. Realize self-consciousness is not suddenly eliminated. Average, 5.9.

10. Note flaws in others—cases in which others are self-conscious. Average, 5.9.

11. Realize that self-consciousness is not a disease or an ailment intrinsic to personality, but only an attitude, an introverted one, an

attitude of looking inward instead of outward, an attitude of looking at oneself. Average, 5.79.

12. Habitual acts, such as smoking, buttoning one's coat, and opening one's pocketbook sometimes help. Average, 5.7.

13. Realize that self-consciousness begins to wane with age. It is normal in the teens and disappears with maturity. It is a temporary phase. Average, 5.5.

14. Realize that self-consciousness is a discrepancy between ambition and achievement. You think your interlocutor is evaluating you and your shortcomings. Average, 5.4.

15. Stimulants are sometimes helpful in that they make the individual active and remove inhibitions. Average, 5.3.

16. Self-consciousness is due to lack of sympathy, lack of faith in others. It is a certain aloofness from the world, an anticipation of hostility. Average, 5.

17. It is a sign of mental aristocracy. Average, 4.2.

Nature of self-consciousness. Self-consciousness is a good name for this disturbance. The individual is absorbed with himself, so much so that he cannot direct the events which are occurring around him. Not only are his ideas distorted in regard to others' attitudes toward him, but also in regard to the seriousness of his own inferiority.

Patterns of behavior are broken by self-consciousness. When actions become habitual they run along smoothly, without conscious direction. They are automatic. Consciousness of them is confusing. Deliberate thought about an act which would ordinarily be automatic tends to disturb its smoothness. For example, while in the process of writing a long word, suddenly stop in the middle and deliberate upon the spelling of the rest. While running down the steps, deliberate about the running process, but be sure to have your hand near the rail when you do it. You will notice that habit, when allowed to function automatically, is self-sufficient. Consciousness of the intricacies of any habit while it is in operation is disrupting.

Stage fright is an extreme example of self-consciousness. Many of the characteristics of the student who is subject to self-consciousness are accentuated in stage fright. All the fear reactions occur. It is a more complex experience because the individual *must* respond. Usually the spotlight is centered on him. He realizes this and

knows that his responses fall short of what they might be, and he is chagrined.

The speaker who is in the grip of stage fright is awkward. He has difficulty facing his audience calmly. He trembles, blanches, blushes, or becomes tense. He usually is less effective than he could be since his attention is divided between what he is saying, his audience's reaction, and the ignominy of failing to meet his goal. He is unable to dominate the gathering in an amiable, calm, and creative manner. He is a distraught human being, frightened but unable to flee.

What the speaker does not realize. The typical audience may be described as receptive. Their presence demonstrates their interest in the speaker's message. They enjoy a smooth-running performance. If the speaker fails, they suffer along with him. They are sympathetic. They therefore prefer to see him succeed. Furthermore, the typical audience is a homogeneous group. Should the speaker find the motives of this group and satisfy them, he can then proceed to deliver his message with the feeling that they are with him [13].

Suggestions for overcoming stage fright. The suggestions that we shall give here do not differ in the main from those given above. We shall merely apply them to the self-consciousness that occurs when one assumes the role of performer.

1. Find the cause of the emotional disturbance. Is the audience a sea of upturned, hostile faces? Do you fear that you cannot finish your performance without a flaw? Do you feel inferior because of some aspect of your personality? Are you disturbed by your audience, your performance, or some aspect of your personality? Find this disturbing element. Investigate it thoroughly. Learn where it originated.

2. Your next task is to associate calm responses with the performer-before-an-audience situation. Supplant emotional excitement with them. This will require time and numerous experiences. Begin talking spontaneously at every opportunity. Do not expect to do well at first. Get as many opportunities as possible to perform before small groups. Select groups in which you feel at home, in which it is easy to speak. They may be groups of children, relatives, or older friends. As you gain confidence with the easier groups, move to those which seem more difficult.

3. Use all of the devices which you find effective. Relaxation is an excellent aid to most people. This consists of complete relaxation of all the muscles of the body not in use at the time.

One reason for your disturbance is the excess energy fear has produced in your system. You therefore tremble and are confused. It has been suggested that some of this excess energy be harnessed in some way when you rise to perform. Take papers out of your pocket and place them on the lectern. Take a drink of water. Move the flowers on the lectern. Button or unbutton your coat. Do something of this nature during the first few minutes. You will also give your audience a moment or two to look you over. Some have found that if they assume an attitude of confidence as they walk on the stage, it helps. Others are aided by becoming absorbed in the task and by believing in their message.

4. Practice the techniques of successful orators to remove self-consciousness in public speaking. A few suggestions follow:

Know your audience. Speak directly to them and be guided by their responses. Use vivid illustrations, anecdotes, diagrams, jokes, and other means of keeping their attention. These are important, particularly in the beginning. Have your message well organized. Do not try to teach them too much at one time. Elaborate on a few abstruse points. Most of your speech should consist of illustrations. Build up to a climax. End abruptly. Do not talk too long.

As you discover that these and other similar activities win your audience, confidence in yourself will grow [14-16].

Stuttering as related to self-consciousness. About 1 per cent of the population stutters. Stuttering varies from a marked, conspicuous retardation in speech to a mental disturbance of which the auditor is unaware. In the latter case, the individual merely has a mental block as he is about to speak. It occurs for just a few seconds, and then he is able to go on with the conversation.

The speech mechanism of the stutterer is practically always normal. The major factor at the basis of his stuttering is usually an emotional one.

Suggestions for the stutterer. Suggestions for the stutterer, particularly of the mild type, can best be understood by realizing that stuttering is related to self-consciousness. In both stuttering and self-consciousness the individual is emotional and fearful of the social situation. In both cases, the emotion completes a vicious circle because the individual regards his behavior with embarrassment.

It is not our purpose to discuss comprehensively the causes of stuttering since specialists do not themselves agree. We shall give some

of the methods for alleviating the stutterer's distress since there is some agreement on them.

1. See a specialist who is known for his ability in this field. Many universities have speech clinics which aim to help the student to improve his oral language.

2. The stutterer can help himself greatly by the attitude he assumes. To be sure, the negative attitude that he now holds has been acquired over a long period of time and a new attitude cannot be established in a day or two. Usually the stutterer, if he has not had professional advice, has not systematically attempted to change his attitude. He regards himself as a stutterer who has some other characteristics. A better viewpoint to take toward oneself is this: "I am an individual with many characteristics, some of which are very desirable. Among my characteristics is the habit of stuttering." In order to assume this attitude, the stutterer must develop those other traits of his which people enjoy so that he and others may divert attention from the stuttering. He must systematically direct attention to aspects of his personality other than his tendency to stutter. Just as in the program to overcome stage fright, the stutterer must actively meet simple situations in which he can speak with success.

3. Relaxation is very helpful to the stutterer. The stutterer will notice that while he is stuttering he is highly self-conscious, emotional, and tense. He should build the habit of relaxing the muscles of the arms, legs, throat, and other parts of the body when he is not in a stuttering situation. This is discussed on pages 489 to 490. The habit of relaxation should grow to be the dominant habit in a situation which might otherwise produce tension. Then when the minor crises arise he will invoke this habit and meet them more adequately.

4. The stutterer should rearrange his environment so that he will not have to meet difficult situations in the beginning of his program. He should progress gradually to more difficult situations.

5. Any disturbing factor in his life should be sought out and a solution found, if possible. Stuttering is often regarded as a symptom of an underlying personality difficulty. Some stutterers are reacting to a strict father as they stutter before all persons in authority, or to a feeling of inferiority which is due to their family background. Others are responding to symbols of other events in their early life [17-20].

Self-confidence. The trait of self-confidence is the opposite of anxiety, inferiority, self-consciousness, and emotional instability. The self-confident individual ventures into new territory with ease and pleasure. Just as the anxiety condition is built up over a period of years as the result of many fearful experiences, so self-confidence is

built up as the result of success in areas which the individual *considers important*. These areas may be in personal efficiency, academic success, social adjustment, leadership in social groups, or the respect and affection of the opposite sex. Methods of achieving success in these fields have been discussed in the chapters on these topics.

The confident individual has eradicated his fears and has built habits of success in their stead. He usually knows how he stands on important issues, has a personal philosophy of life, and is motivated. The importance of these attitudes will be discussed in Chapter XV. The confident individual has learned to expect progress if he plans and works hard. His experiences have taught him that he need not worry over his role in future events. With an attitude of this type he is quite often successful, and this success increases his previous confidence.

He who lacks self-confidence can profit greatly by the suggestions given previously. He should discover the origin of his greatest fears and the sources of inferiority. He can then seek to eradicate his fears and by the process outlined in this and the preceding chapter re-educate himself. He should strive for success first in those fields in which he has some talent. As he develops there he can extend his efforts elsewhere.

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CHAPTER XV

EMOTIONAL MATURITY

Call to mind the behavior of the children whom you know under 14 years of age. Then, in contrast, run over in your mind the actions of some of your friends of both sexes who are well-adjusted, mature adults. What differences do you find? [1-4.]

The mature person exhibits the emotional habits and attitudes *characteristic of his age group*. He has an *understanding of himself and his world* and usually has formulated some kind of explanation of life. Finally, he shows *independence, self-control, and direction of his own behavior*.

THE MATURE INDIVIDUAL

The most obvious signs of maturity are anatomical and physiological. The adult is *physically full grown*. All of the normal biological functions of the adult human being are present. If a man, he possesses a beard, a heavy voice, can procreate, presents superior physical strength.

Not all persons who are mature anatomically and physiologically are mature psychologically. The individual must possess other characteristics to be emotionally mature. The mature individual is independent. He is *emancipated from the home*. He is capable of being the father of his household. He no longer needs support from his own family. He is a wage earner. He is making contributions in the vocational world. He can arrive at his own conclusions. He is not dependent upon the admonitions of his elders.

One of the psychological characteristics of maturity is *heterosexuality*. The mature individual regards his own sex as a means of companionship, and the opposite sex as a source of companionship and of love. The highest development of heterosexuality is the selection of one member of the opposite sex as a life mate.

Maturity involves an *appreciation of* the attitudes and behavior of *others*. The self-centered person is not emotionally mature. He

is like a child. His own needs and feelings are uppermost in his mind. His own pleasure is the basis for most of his decisions. The mature person, although submissive when he recognizes authority, does not feel self-conscious and inferior to every older or authoritative person he meets. He can meet other persons on an unemotional, somewhat equal basis. He sees himself in relation to others.

With an appreciation of others there comes a tendency to adopt the *attitudes and habits of other adults*. The emotionally mature person tends to dress, think, and behave like the individuals of his own age and sex. He is unlikely to be a lone wolf or an eccentric.

The emotionally mature individual is *capable of delaying his responses*. The child must have what he wants when he wants it. He is unwilling to substitute remote ends for immediate goals. He cannot inhibit behavior which will be disastrous to his later existence. He lacks endurance and fortitude. The mature person shows *controlled and directed emotionality*. He is not impulsive nor highly emotional in most situations. He is rather composed, reflective, deliberate, and calm.

But we cannot stop here. Not all persons who are heterosexual, sociable, and independent represent a high level of maturity in our complex civilization. This independence should go further. The best example of the mature person is one who not only supports himself but *controls his environment*. Instead of being subject to the forces of the world, he takes part in molding these forces. He is not a child; he is not entirely dependent on events around him; events around him, in part, are dependent upon him. He recognizes his talents and he sees his place in the world, sees future goals, and moves toward them [5].

Maturity brings with it a *point of view of life*. If this is adequately verbalized it deserves the title of a philosophy of life. This includes the individual's convictions on matters such as ethics, morals, politics, and the nature of the world and of man. Those persons judged most mature by recognized scholars and leaders are individuals capable of devoting themselves to an abstract ideal, such as the discovery of truth. If a man can allow an ideal to permeate his life so that selfish, petty motives are subordinate to it, he is indeed mature [6]. We shall devote a section of this chapter to a detailed discussion of a philosophy of life.

Suggestions for the attainment of maturity. There are college students who know that they are immature. Some of them admit to others that immaturity is one of their outstanding characteristics. They are desirous of acquiring the traits of the mature person of their cultural background. They usually add, "But what can I do about it?" Below are some specific suggestions illustrative of a program that leads to emotional maturity.

1. Seek tactfully to get out of the clutches of possessive parents, by giving the *parents other interests*.
2. *Go away* to school or to camp, or visit out of town.
3. *Earn* money, or arrange an allowance and budget it.
4. *Coeducation* and dating help one to gain a heterosexual attitude.
5. Make your *appearance* fall somewhere within the pattern recognized by others of *your own age*.
6. *Affiliate* with and, if possible, live with groups, such as fraternities, clubs, and hobbies organizations which provide an opportunity to acquire the habits and attitudes of the young adult.
7. Take the *initiative* in social events; help others.
8. Read *case studies* of others who are emotionally immature; see their traits and attempt to avoid them in your own behavior.
9. Watch others to learn *techniques of self-protection*—physical defense, repartee, noncommittal replies.
10. Practice the art of *losing gracefully* and recognizing superiority when justified.
11. Learn the *skills valued by your group*—boxing, dancing, dating.
12. Daydream of *self in mature roles* in which you deal with events in mature rather than in childish roles of support, flattery, or service by others.
13. Assume as much *responsibility* and self-expression as possible, such as choosing clothes and room decoration.
14. Think of *yourself as one of millions* of humans rather than as the axis of the universe.
15. Avoid *immature attitudes* of jealousy, humiliation, superficiality, escape, indecision, superiority, and maudlin sentimentality.
16. Vow to *make your own decisions* and fight your own battles; refrain from asking special favors.
17. Make a chart on which each evidence of *self-control* is recorded.
18. Be willing to work for *future goals* rather than to demand present satisfaction.
19. Develop *tolerance* for alien customs and attitudes by associating with persons outside your social group.
20. Plan a *philosophy of life* including the discovery of dominant ideals.

21. *Think* through your attitudes and standards.
22. Make an effort to acquire *mature interests*. Read better magazines and books and discuss matters that more scholarly persons enjoy.
23. Avoid emphasizing too greatly such externalities as a bigger house, a finer car, the latest styles, and so on [6].

Unbalanced maturity. Every student is acquainted with fellow students who seem highly mature in some respects and immature in others. Here is a good example:

Merl B. does not like to dance or date, has few friends, is greatly interested in music, literature, and philosophy, and is a good student. He has developed his own philosophy of life and is motivated by commendable abstract principles. The typical college student does not like him. He has never passed through the stage during which he would have acquired their attitudes. He was never interested in the activities of the typical 10-year-old boy, such as athletics, sports, camping, nature lore, and collections. At no time in his life did he have the typical adolescent interests: girls, parties, dates, clothes, grooming, dancing, and luxuries. He has many of the interests of a 30-year-old man, but he is not at ease with members of his own age group. He has not attained experience or skills to be at ease with the older group either. Sex control is one of his problems. He is not a very happy person although he would be the first to deny this.

Is this individual emotionally mature? In some respects he is mature. For years he has had the interests of an older individual. He was reading philosophy in high school. However, his growth has been asymmetrical. Either the typical boy or girl of his age is highly superficial or else he has totally neglected in some way an important aspect of his development.

It is doubtful whether this individual can be considered an emotionally mature person, even though he has developed a high degree of skill in the arts and of familiarity with philosophy. In fact, this individual may never feel completely adjusted to his fellows. On the other hand, he may develop social skills with older persons who have similar interests, join their group, and eventually over a period of years be adjusted to a certain type of society.

In discussing the matter of emotional maturity we cannot consider only the various realms in which one becomes mature, the level that one reaches, but we must also consider the symmetry of development. A student may appear very mature if we consider

only his intellectual interests, his philosophy of life, and his abstract values. This intellectual superstructure may be built over a swamp of unsatisfied childhood and adolescent wishes. The prodigy is to be encouraged in his artistic or scientific development. There should also exist, however, avenues through which he can satisfy strong human urges of a social nature. The prodigy has to live in a world of people. These people may be a select society, but all of them are biological and social beings first and prodigies later.

PERSONAL PHILOSOPHY OF LIFE

A philosophy of life as a means to adjustment. William James thought that a person's life is definitely influenced by his attitude toward living. If one believes life is futile he does not possess the zest required for a full life [7].

What fortifies the mature student? Knowledge of himself and knowledge of his world, plus the integration of the two. Knowledge of ourselves helps us to unify our thinking and our behavior. We must know our capabilities, our interests, our ideals, and our value to the world in order to know where we are going. We discussed this in Chapter II. This knowledge helps us to meet problems and develop into mature individuals. Knowledge of the nature of the physical and social world in which we live helps us to adjust to crises such as death, illness, loss of possessions or prestige, war, and political change. A philosophy of life is a means of unifying this knowledge of self and the universe.

Predominant values of contemporary college students. You and your fellow students differ greatly in the degree to which you have *found yourselves*. You also differ in the values you think are important. A few students envisage the entire universe in which they live and are planning a life in terms of research and discovery in the natural or social sciences. Others plan to devote themselves to some segment of our contemporary life, such as law, medicine, engineering, or journalism. Others are cognizant of the social problems of our day and feel they can play a role in their solution. These students are highly critical of existing institutions, are con-

stantly reading in terms of world affairs, and are pledged with a religious fervor to the construction of a new world.

Most students will admit that the general mass of collegians have as a major purpose self-gratification in terms of wealth, cars, clothes, country-club membership, school grades, athletics, health, and the like, and they regard social problems as someone else's affair. Their world is largely bounded by the real objects with which they come in contact in their daily activities [7].

In all the above instances, however, the college student has discovered causes or activities which give him purpose and define his thoughts and behavior. What can we say about students who are drifting, who are puzzled, who are torn between conflicting purposes and values? They have not, as the purposive student has, decided, at least for the present, *what is important*, what is *worth striving for*, and *what they believe*.

Student queries. Below are some of the many questions which arise in the minds of questing young people of college age who are puzzled about the nature of the universe and of man's behavior. It will be an interesting exercise for you to read them through and (1) check those that have arisen in your experience; (2) double check those you feel you can answer tentatively and which do not constitute a problem in your thinking, and finally (3) mark in another way those which you feel you must answer in a systematic fashion with the aid of the opinions of notable thinkers. Some readers may want to add other questions of their own to this list.

What am I besides physiological processes?

Is there a soul; what is its nature?

Is any part of my mind in tune with a superior mind?

If I am unable to answer all of these questions on the basis of facts, what are my *beliefs* regarding them?

Suppose I am merely a beautifully complex physiological organism. Does that make me any less valuable?

As a human being can I call upon the powers with which my species is endowed?

If these powers are available, should I ask for much more?

Will I have consciousness after death; what is its nature?

Will the attitude I hold now toward myself be affected by my view of life after death?

Can questions which concern the soul and immortality be answered positively? Can I accept a tentative answer?

How do great men of the past and present answer this problem?

What are my possibilities for further growth?

Do I need to be more highly integrated or unified?

Are my *attitudes* regarding my vocation, my goals in life, religion, the present economic and political situation consistent and harmonious?

What is my conception of the *life* process?

What is my idea of the universe microscopically and macroscopically; of its organization?

How do I answer questions which concern the creation and the destiny of the universe and mankind?

What is my concept of *God*?

How is it related to my view of life?

What are my notions regarding the history of man?

Do I see a trend in man's culture, and what is the nature of this trend; how does this influence my behavior?

Do I plan my life in view of my concept of man and his history?

What is my general attitude toward my fellow man?

How do my ideals regarding the treatment of other people affect my personality as a whole?

Specifically, what do I think are the greatest values for which a man can strive?

How do my notions of right and wrong, good and bad, however relative they may be, harmonize with my behavior?

How do I view such ideals as happiness, money, contentment, beauty, knowledge, creativeness?

What methods do I endorse for the attainment of these goals?

Specifically, how honest, how loyal, how frank, how friendly, how cooperative, how meek and submissive, how charitable should I be?

How much can I sacrifice my desire to be like my fellow man in order to fulfill my ideal?

When should I be a martyr to a cause?

What is worth while in the political philosophies of Fascism, Communism, and Democracy?

What is worth while in the religions of the world today?

Which of these ideologies will have the most enduring life?

What are their respective weaknesses and strengths?

Contemporary philosophies. How can we best aid you to integrate your beliefs and attitudes to form a philosophy of life which will help to meet crises and which will act as a guide for decisions? Certainly *we cannot formulate one for you*. No one should formulate a credo for a thinking college student. Older or

more mature friends and advisers can be of assistance and inspiration. We shall therefore include examples of credos of great men, and of students, and maxims from the beliefs of the average man.

Below are some quotations taken from the personal philosophies or credos of outstanding men, which express their views on many of the questions that come to the minds of college students. These were all written in this decade [8].

Great men. Albert Einstein [8], regarded by many as the world's most distinguished living scientist, gives strong personal beliefs regarding *his fellow men*.

. . . From the standpoint of daily life, however, there is one thing we do know: that man is here for the sake of other men—above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of my fellowmen, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men.

Robert A. Millikan [8], Nobel prize winner and American physicist of high reputation, states an answer to the alleged *conflict between science and religion*, and shows that these two disciplines have contributed the greatest ideas that have influenced mankind:

There are three ideas which seem to me to stand out above all others in the influence they have exerted and are destined to exert upon the development of the human race. . . . The first of these, and the most important of the three, was the gift of religion to the race; the other two sprang from the womb of science. They are the following:

1. The idea of the Golden Rule;
2. The idea of natural law;
3. The idea of age-long growth, or evolution.

My conception, then, of the essentials of religion, at least of the Christian religion, is that they consist in just two things: first, in inspiring mankind with the Christlike ideal—that is, the altruistic ideal which means, specifically, concern for the common good as contrasted with one's own individual impulses and interests, wherever in one's own judgment the two come into conflict; and second, inspiring mankind to do, rather than merely

to think about, its duty, the definition of duty for each individual being what he himself conceives to be for the common good. In three words, I conceive the essential task of religion to be "to develop the *consciences*, the *ideals*, and the *aspirations* of mankind."

Sir Arthur Keith [8], a former president of the British Association for the Advancement of Science, professor in the Royal College of Surgeons, views men's desire for immortality as a sin. Below is also his view of God:

... the natural span of man's existence contains enough to make this life a prize worth living. I have within me—as have all living beings—a greed of life, an urgent craving for immortality. That longing, which lies at the very root of the Christian religion, I look upon as a sin of the flesh—one to be conquered and suppressed. It is a vice akin to avarice. With its suppression comes a peace which only those who have it can realize.

The human brain is a poor instrument to solve such ultimate problems. We have to recognize its limitations. Yet it perceives how well-ordered all things are and how wonderful are the inventions of nature. Design is manifest everywhere. Whether we are laymen or scientists, we must postulate a Lord of the Universe—give Him what shape we will. But it is certain that the anthropomorphic God of the Hebrews cannot meet our modern needs.

I cannot help feeling that the darkness in which the final secret of the universe lies hid is part of the Great Design. This world of ours has been constructed like a superbly written novel: we pursue the tale with avidity, hoping to discover the plot. The elusiveness of the chase heightens our ardor, until the search becomes part of our religion. For the secret of secrets recedes as we run. The ultimate reason for man's existence is the only fruit in the garden of life which he can never hope to pluck.

Clearly, then, my creed is imperfect. It is not final. No creed is final. Such a creed as mine must grow and change as knowledge grows and changes.

The following quotation is from James Truslow Adams [8], one of the most notable of American historic and social critics. It is from his answer to the question "Why be good?"

... I do not pay attention to the Ten Commandments just because, according to an old story, they were handed by God to Moses on a mountain top, or to the parable and moral concepts

of Christ because they are found in a book called the *Bible*; or to the doctrines of Marcus Aurelius and the other moral leaders in the past because of any supernatural or unreasonable authority of name or book. The reason we can look toward these figures for guidance is that, in the first place, they synthesized the moral experience of the race up to their own times from one point of view or another; and, in the second, that their writings, or sayings have been found to be of immense help in all the centuries since to those of either ordinary or high mentality who have seriously wished to lead a moral life based on a realization of values in life and conduct. . . .

H. L. Mencken [8], known for his criticism of American life and his writings on the American language, gives a somewhat popular arrangement of his credo regarding religion, science, personal immortality, government, progress, and man's capacity to deal with the world:

. . . The title of this article is far too wide. No man, within the space allotted me, could make anything approaching a complete or even a fair statement of his credo. I must content myself, after the foregoing prolegomenon, with a few random notes.

I believe that religion, generally speaking, has been a curse to mankind—that its modest and greatly overestimated services on the ethical side have been more than overborne by the damage it has done to clear and honest thinking.

I believe that no discovery of fact, however trivial, can be wholly useless to the race, and that no trumpeting of falsehood, however virtuous in intent, can be anything but vicious.

I believe that all government is evil, in that all government must necessarily make war upon liberty; and that the democratic form is at least as bad as any other forms.

I believe that an artist, fashioning his imaginary worlds out of his own agony and ecstasy, is a benefactor to all of us, but that the worst error we can commit is to mistake his imaginary worlds for the real one.

I believe that the evidence for immortality is no better than the evidence for witches, and deserves no more respect.

I believe in complete freedom of thought and speech, alike for the humblest man and the mightiest, and in the utmost freedom of conduct that is consistent with living in organized society.

I believe in the capacity of man to conquer his world, and to find out what it is made of, and how it is run.

I believe in the reality of progress.

I —

But the whole thing, after all, may be put very simply. I believe that it is better to tell the truth than to lie.

I believe that it is better to be free than to be a slave. And I believe that it is better to know than to be ignorant.

The following ten statements are known as Hu Shih's [8] New Decalogue and embody the opinion of the great Chinese writer on the nature of the universe and the human beings living within it:

1. On the basis of our knowledge of astronomy and physics, we should recognize that the world of space is infinitely large.

2. On the basis of our geological and paleontological knowledge, we should recognize that the universe extends over infinite time.

3. On the basis of all our verifiable scientific knowledge, we should recognize that the universe and everything in it follow natural laws of movement and change—"natural" in the Chinese sense of "being so of themselves"—and that there is no need for the concept of a supernatural Ruler or Creator.

4. On the basis of the biological sciences, we should recognize the terrific wastefulness and brutality in the struggle for existence in the biological world, and consequently the untenability of the hypothesis of a benevolent Ruler.

5. On the basis of the biological, physiological, and psychological sciences, we should recognize that man is only one species in the animal kingdom and differs from the other species only in degree, but not in kind.

6. On the basis of the knowledge derived from anthropology, sociology, and the biological sciences, we should understand the history and causes of the evolution of living organisms and of human society.

7. On the basis of the biological and psychological sciences, we should recognize that all psychological phenomena are explainable through the law of causality.

8. On the basis of biological and historical knowledge, we should recognize that morality and religion are subject to change, and that the causes of such change can be scientifically studied.

9. On the basis of our newer knowledge of physics and chemistry, we should recognize that matter is full of motion and not static.

10. On the basis of biological, sociological, and historical knowledge, we should recognize that the individual self is subject to death and decay, but the sum total of individual achievement, for better or for worse, lives on in the immortality of the Larger

Self; that to live for the sake of the species and posterity is religion of the highest kind; and that those religions which seek a future life either in Heaven or in the Pure Land, are selfish religions.

Lewis Mumford [8] is an American critic known for his histories and essays. Below is a quotation emphasizing certain important life values, such as art, love, friendship, and religion in contrast to some popular present-day emphases.

. . . Like arsenic, evil is a tonic in grains and a poison in ounces. The real problem of evil, the problem that justifies every assault upon war and poverty and disease, is to reduce it to amounts that can be spiritually assimilated.

This doctrine is just the opposite of certain "optimistic" life-denying attitudes and habits of mind that have become popular during the last three centuries; particularly, the notion that comfort, safety, the absence of physical disease are the greatest blessings of civilization, and that as they increase evil will be automatically abolished. The fallacy of this view lies in the fact that comfort and safety are not absolute qualities, but are capable of defeating life quite as thoroughly as hardship and disease and uncertainty; and the notion that every other human interest, religion, art, friendship, love, must be subordinated to the production of increasing amounts of comforts and luxuries is merely one of the dark superstitions of our money-bent utilitarian society. By accepting this superstition as an essential modern creed, the utilitarian has turned an elementary condition of existence, the necessity for providing for the physical basis of life, into an end. Avaricious of power and riches and goods, he has summoned to his aid the resources of modern science and technology. As a result, we are oriented to "things," and have every sort of possession except self-possession. By putting business before every other manifestation of life, our mechanical and financial civilization has forgotten the chief business of life, namely, growth, reproduction, development. It pays infinite attention to the incubator—and it forgets the egg.

Woodrow Wilson said that a man has surely come to himself only when he has found the best that is in him, and when he has satisfied himself with the highest achievement for which he is fit.

It is recommended that you reread slowly and thoughtfully each of these fragments taken from the credos of men who have established themselves as thinkers in our contemporary civilization. On

the margin of the page as you read, you may find it a stimulating exercise to note your endorsement or rejection of each item in each credo and to add new thoughts when they occur. When you have finished this, you may wish to write a similar formulation of your own personal philosophy of life. In addition to agreement and disagreement with the various views presented here, you will find that other views have emerged. You may also find it necessary to include in your notes topics which are important to you as a means of further clarification of your thinking. Remember this is a very small sample of thinking on these matters. Your courses in literature should offer fertile additions to these credos. There are appearing monthly in the better magazines scholarly essays which discuss these matters.*

It might be well at this point to reread the section on effective thinking in Chapter V. It should be helpful, especially if you find your older beliefs somewhat undermined. You may be loyal to your former beliefs and yet find the new views appealing. The section on thinking suggests criteria for detecting emotionalized thinking. You may want to use them or to devise some additional ones of your own.

Student autobiographies. The following quotations are taken from autobiographies of students and are valuable because they are the spontaneous assertions of college students living as contemporaries of the readers of this text. The following are chosen not because they are the best in a group of several hundred autobiographies, but because they are typical of those attitudes expressed by a college student in a paper written for his instructor, and quoted by permission.

(Horace L.) My attitude toward life is based essentially on Shakespeare's statement so widely known which says that "All the world's a stage and the men and women merely players." Life to me is one big drama whose theme is not mainly tragic as one philosopher conceived it to be, but a combination of comedy, romance, and tragedy.

On this great stage, we act as our individual urges direct us. This great drama has a beginning and an end as far as our part

* Some of the better magazines are: *The American Mercury*, *The Atlantic Monthly*, *Fortune Magazine*, *Harpers*, *The National Geographic Magazine*, *The Nation*, *Newsweek*, *Time*, *The New Republic*, *The Saturday Review of Literature*, *Survey Graphic*.

in it is concerned, but the stage has been there infinitely long and will remain indefinitely. There was no great producer, and so there also is no director. When our part has been acted and finished we are not rewarded nor punished. There is no goal to find beyond those on this stage. This is the only stage and this is our only chance to act. The play does not center upon you, but you must add your part to the plot. You can make it either more interesting and enjoyable or less so; that is your main objective so keep that in mind. Another good and important fact to remember is that this life is short, how short you don't know, therefore live and take every opportunity to find happiness here while you may.

How serious must you be throughout life? The answer seems to be as serious as is necessary to help you to *act*; but remember if you are too serious you may forget that "all the world is just a stage and we are merely players."

Another aspect that life has for me is that of a snapshot album now one-third full of pictures of my past; the other two-thirds is empty. I have taken this attitude for ten years now and it has made life very interesting to live. If some of the pictures that time puts in this book are unpleasant, the book as a whole is interesting.

(Marion E.) In my life I have never tried to formulate on paper my philosophy of life, and the result may be rather incoherent.

In my life I have tried to place emphasis on those things which I consider commendable. I've tried to uphold honesty and truthfulness, except in *very* unusual cases in which other behavior seemed appropriate. I have tried always to do well anything which I have started, even though it may seem an insignificant task to me at the time.

I have tried to avoid disagreements with other persons, primarily because of the ill feeling so likely to be created. When controversies have arisen, however, I've always attempted to see the other person's view and the faults of mine. I have always aimed at sympathy, understanding, and helpfulness regarding any problem which others may bring to me. Although very often I am not in a position to lend aid, the understanding seems to help them.

In my life I have wanted to combine kindness, friendliness, and humility (which is not exactly the word I want) with an efficiency and a determination in attacking any situation. I have made it a policy never to make judgments of people until I have known them long enough to discover deeper qualities as well as superficialities. I do not condemn those who do not feel as I

do, but, since I am convinced of the importance of my ideals and beliefs, I do not let them interfere with mine.

I have learned (since I first had to face problems at 15) to take things as they come. Aim for what I want and do my best or close to it, but not let the failure to attain it shatter my composure.

Professional man. The following paragraphs represent the condensed philosophy of life of a young college instructor.

I think I can best represent what I believe is most valuable to me as a human by means of single abstract nouns: creativity, cooperation, frugality, optimism, balance, patience, serenity, reality. These words themselves will have little meaning to the casual reader, but to me they summarize hours of thought and experience.

I am convinced that the most substantial success and personal pleasure results from the creation of something through one's own efforts. This creation may be a poem or a neatly stacked pile of cordwood. I am convinced that happiness grows from simple living and a profound appreciation of nature.

I believe in the banal statement, "the best way to earn is to save." It makes little difference how much I earn. The important thing is, how well do I use it?

I believe that everyone has many assets and many liabilities. Daily work and social experience usually point out to a man his liabilities, therefore I can serve him best by emphasizing his assets first and then, if I feel he needs it, tactfully point out his liabilities. I think I can best help myself enjoy life by helping others. One of the greatest lifts I can give another consists of helping him to help himself. I do not believe that I can really help anyone. I can merely help him to help himself.

I regard balance as an ideal in developing personality. I believe compromise is the answer to most controversies. I suspect all extremists but see the world's need for them. I subscribe to the trite "moderation in all things."

I am convinced that I can achieve almost any personal ambition that I have considered logically and accepted. I do believe, however, that planning is necessary. One's program for personal improvement should extend over a period of five or ten years. One should not expect quick changes. I believe the increment covered and not the end achieved is the most important result of hard work. I respect a farmer who has profitably developed ten rocky acres more than the son of a banker who later becomes president of a bank. I believe a man is as great as the social ideals

and movements he promotes. Men only become great when they fuse their lives with a movement which serves mankind as a group.

I think every person should have some time each day in which he can relax completely and enjoy the beauties of the world. During this time he can collect his thoughts and gain perspective.

I do not think one should ever go to bed with a disturbing problem. There are tentative solutions to every problem. Arrive at them. I think it is unwise to allow emotional states to hang fire. The problem should be faced and outlets determined.

I believe that one should have numerous hobbies, interests, and sources of joy. None of these should be stressed too much.

Although I appreciate the perfect, I have seen so much of the unhappiness that it has caused that I have come to glorify the mediocre. I find that when I contemplate the mediocre it is no longer dull but has a beauty of its own. After all, sunsets, birds, trees, flowers, rock formations and the like are all commonplace. The colorful southern negro, with his pleasant, easy attitude toward existence and his pleasing smile, is mediocre yet there are few who have endured what he has experienced and have emerged so victorious on the emotional side.

This brings me to the importance of reality. Legitimate ideals color our view of the world. False and unattainable ideals are a curse. Many of the dips in the growth curve of history are the result of well-meaning people defending bloated ideals. Reality tempered with a few practical goals is less visionary. I admonish myself thus: "Live in the present-day world. Utilize your capacities and interests to meet its needs. Try to get a glimpse of the course civilization is taking and do all in your power to hold to that course."

I think that one of the ideals that is fundamental and axiomatic is: the enrichment and edification of the life of the average man, the elimination of gross insecurity, morbid unhappiness and excruciating suffering.

Maxims which guide behavior. An investigation was made among persons of above-average educational and socio-economic status, to learn their guiding maxims. Over 600 people were questioned and about a hundred maxims were considered. Below are the fifteen maxims which received the highest preference [9].

1. Do unto others as you would that they would do unto you.
2. Know thyself.
3. Anything that is worth doing at all is worth doing well.
4. If at first you don't succeed, try, try again.

5. The great essentials of happiness are something to do, something to love, and something to hope for.
6. The only way to have a friend is to be one.
7. As a man thinketh in his heart, so is he.
8. Knowledge is power.
9. Actions speak louder than words.
10. An ounce of prevention is worth a pound of cure.
11. If you can't say good about people, say nothing.
12. Life is what you make it.
13. It is important to act, it is more important to think, but the most important thing of all is to think and act.
14. Be calm and self-possessed, know what you are about, be sure you are right, then go ahead and don't be afraid.
15. This above all: to thine own self be true,
And it must follow, as the night the day
Thou canst not then be false to any man.

We have no measure as to the extent to which these maxims were used to influence the lives of the persons who prefer them. They however, have some effect. What are your pet maxims? Collect some from your friends and compare them.

Nature of a philosophy of life. Difference between philosophy and way of life. Your philosophy of life is your deliberate effort to make sensible your beliefs, morals, and behavior and to tie them together so that you may have a basis for action when you are confronted by problems.

A philosophy of life probably should be differentiated at the start from the *less conscious* forces in an individual's behavior. For example, most persons reach maturity without having raised or answered very many of these questions, and yet they consistently behave in definite directions. Habits and attitudes, although not clearly formulated and rarely stated by them or their acquaintances, guide their actions. Their behavior toward their fellow man, their sincerity, and their dependability suggest certain attitudes. These attitudes and daily habits are responsible for their consistency and stability as persons.

Let us call these directive motives, habits, and attitudes your *way of life* because of the largely undefined element which is present, and reserve the term *philosophy of life* for your conscious statement

of your credo and the attitudes which are formed and reformed in an attempt to unify your thinking in a total pattern.

Essence of a philosophy of life. Let us examine that body of attitudes, values, and standards which has been called a "philosophy of life," to ascertain some of its characteristics.

The attitudes which comprise your philosophy of life may cover *most* of the experiences you encounter in everyday life, or *very few* of them. You may have formulated only some principles for dealing with other people and may not have attempted to answer for yourself the nature of the universe or of immortality. It is possible for a philosophy of life to enable an individual to live an *asocial* life. This is true in the case of the delinquent who has been reared in a criminal environment. Others in his environment have justified his asocial tendencies and have exalted his fellow offenders. He justifies himself similarly. A good philosophy of life is of necessity incomplete. The real thinker reformulates his views and modifies his opinions until death. His views, however, at all times give him some basis for daily action. The views may be incomplete or tentative but this does not result in a behavioral deadlock.

Organized personal views may be so complex and so fascinating to their author that they become top-heavy and assume an existence which is *independent of everyday life*. Some of you may become more interested in your principles than in their application to life. Without the guidance of everyday practical existence to test the validity of your principles, they may multiply too freely. They may become more alluring than life itself because of the ease with which they can be formulated and exercised in an artificial world of ideas. You have all seen the person who is so absorbed with pencil-and-paper morals that he has never entered real life situations. He has never put his morals to a test. Some of the pessimistic philosophers who build up a system of thought which gains recognition for them as thinkers but which fails to adapt them to the world in which they live may be given as examples. The philosophical writer who committed suicide had developed a philosophy of life which obviously did not aid in personal adjustment. His system may have been sound logically but inadequate practically to meet his personal problems.

Development of a philosophy of life. *The process.* Again conjecturing as to the growth of systems of values or morals: They appear to grow as other human products, in a random manner through *trial and error*. We try to *solve problems* which confront us. If the solution is of a motor nature so that we do not think in terms of ideas and do not verbalize our solution, it probably does not become a part of our philosophy of life. Much of this philosophy may be taken from a writer, from the *Bible*, or from proverbs of an unknown source. If these ideas are really to function in life we must experience an emotional thrill or pleasure when we encounter them. The admonition, "Do unto others as you would have them do unto you," means very little until the individual has experienced pleasure in the practice of this precept and is convinced of its value through experience.

Rarely does a personal philosophy come from single experiences. Single books or essays may sum up one's attitude and the reaction tendencies that have grown from numerous previous personal experiences. The philosophy in this case merely verbalizes attitudes that have a previous history. It is doubtful whether anyone's philosophy of life grows out of a single attempt to build one. He may delude himself into the belief that he is building a philosophy of life during one week-end in which he writes a term paper, but as a matter of fact he is merely bringing to consciousness attitudes that have had a long previous existence.

Personality factors in building a philosophy of life. An individual's philosophy of life, like all such complex patterns of experience, is influenced in growth by the many *other aspects of his personality*. His intelligence, his temperament, his physique, his physiological urges, his emotional experiences, all of his contacts with other people, with books, with plays, with sermons, and with lectures, his friends, enemies, and teachers all play a part. Comparison of the systematized attitudes of a college student with those of a previously admired teacher or friend will reveal many similarities. Problems and effective solutions, as has been brought out before, play a large part in the molding of a view of life. It is reasonable to believe that within limits, those individuals who have the most *problems* tend more often to develop a philosophy of life.

Value of a philosophy of life. What should a system of beliefs do for the individual? There are various functions which a philosophy of life should serve. Different persons are aided in different ways by a formulation of their views regarding themselves and life as a whole. Below are some of the possible advantages of such a systematic organization of one's attitudes. Some of these have been discovered in the autobiographies of students. Others have grown from conjecture.

A philosophy of life should *guide* the behavior of the student. It should allow him to act on the basis of rational principles, rather than through fear, selfishness and external force, such as parental or social pressure. It should give him self-direction. It should provide *perspective*, and allow him to see himself in retrospect and to *project his ambitions* into the future. It should *organize* or *integrate* his values so that they will form a "united front" when a conflict arises and a decision must be made.

For example, a girl has an opportunity to gain considerable publicity by posing in scant clothing for a national magazine. The possibilities for her to secure subsequently a screen test or to receive an offer from commercial photographers and artists is most tempting. However, she decides finally, after consultation with confidants, that she will not take advantage of the opportunity. Her decision was reached after she had organized her values and realized that what she thinks most worth while is her reputation for being well-bred, the regard of her friends, and a personality that cannot be bought or cheapened by commercial ventures that make no contribution to society but are selfish enterprises.

Values, then, can reinforce one another and aid a student to meet tempting situations. They can give him *a strength of conviction* which will allow him to act in a manner which is compatible with his decisions in his saner and more reflective moments. They make a forceful character. A philosophy of life gives relative *serenity* to most people [10]. The belief in an organized universe which has continued through the ages and which evidences a plan affords serenity to many. They feel that this order must be projected into the future. Holding a view regarding the nature of man's history and destiny *molds the goals and purposes* of the individual. If he is able to link his own purposes with those he sees in man's future, he has availed himself of boundless directed energy. History shows

that those men who have received the gratitude of society espoused a worthy movement, spent their lives magnifying it, and so lost their own personalities in the movement that they and the movement became indistinguishable. When one has a goal of such an extensive scope, he cannot fail to grow intellectually. A student who formulates his beliefs finds that this offers him a basis for *further personal growth* and stimulates his intellectual curiosity. It may raise more problems than it answers but it supplies the individual with an active attitude with which to attack them.

Some students have no choice but to formulate their views into a system. Their past training and their systematic mode of thinking makes them unhappy unless they see order in their beliefs. They may consider themselves fortunate for they experience more of the universe in the abstract.

In short, a philosophy of life, according to some, should *enhance happiness* for those who are in difficulties, should *give one perspective, foster personal integration and growth, aid adjustment, and increase one's creativeness*, especially along the line of service of one's fellows. The exact extent of these benefits which result from formulation of a philosophy of life awaits an investigation.

A strong character. A discussion of persons who have formed a philosophy of life is not complete without calling attention to men of strong character. It is significant that individual men have had the force of thousands in the history of man's adventure with life. Examine these forceful men and what do you find? They are men who *know where they stand*. They espouse certain attitudes and standards with their whole being. They understand themselves and have mapped their future. They are literally well-anchored rocks that are able to maintain their stand in severest storms. A person who knows his views, knows also his potentialities and can defend them. He can stand alone against many other single individuals who are unguided. When he is supported by others who believe as he does, his strength is prodigious.

An individual who knows his position on important matters and has planned his future has laid the groundwork for self-control. Self-control consists of a *plan* and the *forcefulness* to carry it through. We shall discuss this in greater detail later in this chapter.

Guiding a philosophy of life. *Standards and bases for personal philosophies.* In order that a philosophy of life will not justify existing personal biases, prejudices, pessimism, or asocial conduct, there should be some guidance in its formulation. The question arises, "What standards shall we use in formulating a view of life?" Moralists are agreed on the importance of considering one's fellow man in our behavior. If we accept this principle we should be motivated to organize our views regarding the world and mankind from a humanistic standpoint which exalts the position of man. Other guiding principles in a philosophy of life around which we might organize our views are truth, beauty, utility, security, power, the Deity, human relations, practicality, open-mindedness, and a superficial aestheticism [11].

Secondly, upon what *source* of knowledge should we *base* our beliefs? Many of the questions that arise regarding the nature of matter, life, and the natural processes can be answered through a knowledge of science. The more abstruse problems have been attacked by philosophers throughout the ages. Consultation of contemporary introductory philosophy textbooks or the writings of present-time philosophers will be helpful. Below are specific reading suggestions for students who have not had courses in philosophy.

*Readings in Philosophy for Beginners**

Introductions to Philosophy

*PATRICK, G. T. W., and F. M. CHAPMAN, *Introduction to Philosophy* (rev. ed.), Houghton Mifflin, 1935.

MAJOR, D. R., *An Introduction to Philosophy*, Doubleday, Doran, 1933.

GAMERTSFELDER, W. S., and D. L. EVANS, *Fundamentals of Philosophy*, Prentice-Hall, 1930.

ROBINSON, D. S., *An Introduction to Living Philosophy: A General Introduction to Contemporary Types and Problems*, Crowell, 1932.

Histories of Philosophy

*FULLER, B. A. G., *A History of Philosophy*, Holt, 1938.

ROGERS, A. K., *A Student's History of Philosophy* (rev. ed.), Macmillan, 1907.

CUSHMAN, H. E., *A Beginner's History of Philosophy* (rev. ed.), Houghton Mifflin, 1920.

* If we were to recommend only one book in each of these three classes, we should name those that are starred (*). Further bibliographies are to be found in each of the starred books.

Ethics

- *LEIGHTON, J. A., *The Individual and the Social Order*, Appleton, 1926.
CABOT, R. C., *The Meaning of Right and Wrong* (rev. ed.), Macmillan, 1936.
TITUS, H. H., *Ethics for Today*, American Book, 1936.
HUDSON, J. W., *The Truths We Live By*, Appleton, 1932.

Stability and fluctuation of standards. In formulating one's philosophy one must expect change. A permanent system of views which deals with such complex matters as the nature of the universe and the nature of life cannot be formulated correctly by anyone at present. New facts are constantly being discovered and it is necessary for one to realize that all knowledge is tentative. After a student accepts the system of one philosopher, he may find upon further reading that there are contradictory views, or that he will have to discard some parts of this philosopher's views while he retains others. All of this involves change in his system of thought.

Although the individual must expect change, he should insist on the need of a stable core of beliefs which will allow him to guide his daily behavior. These are necessary and should be well-tried, well-tested truths that have developed through man's experience. Even they should be of such a nature that they may be reformulated and molded as experience supplies new interpretations. The necessity for finding a core of substantial beliefs is greatest in the case of the college student, who is most likely to be floundering in a sea of doubt and to be struggling desperately to find a purpose in the universe.

Summary list of issues to consider in a view of life. In purposefully working out a philosophy of life, the student will probably want to attempt to make it complete, and for this reason we give below a list of factors to be considered in building a personal concept of the nature of the world and man. These are supplemented by the questions at the beginning of the section. The student will recognize that much of the material discussed in previous chapters bears upon these issues.

View of one's lifework and its relationship to one's concept of the destiny of civilization and the purpose of man.

Attitude toward members of the opposite sex; one's relationship to them in general and in particular.

Principles regarding the conduct of daily living, such as wholesome mental health precepts and principles regarding the treatment of other individuals.

Establishment of fundamental goals in life, such as appreciation of beauty, happiness, service to others, creativeness, achievement of security.

Establishment of conception regarding the nature, the creation, control, and the destiny of the universe gained from current views on physics, astronomy, and zoology.

Concepts of God, coordination of universe, immortality, and the relationship existing between man and God.

Concept of the role of individuals in the universe.

Concepts of right, wrong, errors, and truth.

Concept of the destiny of mankind—the future course of development as, for example, toward world fellowship and international understanding. The individual's place in this development.

Determination of the extent to which such ideals as service to society, improvement of the condition of the average man, promotion of international understanding, creation of beauty and maintenance of beauty, direct our lives.

SEEKING MOTIVATION AND SELF-CONTROL

You have only to look around in your classes to find fellow students who apparently have no strong aim in life. They are drifting. Their goals are vague and weak; they have not decided upon a vocation; they have no philosophy of life; they are poorly motivated. There are many personality patterns which show this trait in different forms. Below are a few case studies.

Cases of college students who have no strong motivation.

Sam C. is an 18-year-old sophomore who has been eliminated from the university once. At present it looks as though he will be unable to avoid a permanent elimination in spite of the fact that his college ability score is high. He has wasted two years so far as credit is concerned. When the matter was presented to him by the dean in all of its seriousness, he said very little. His elimination and subsequent poor grades did not depress him. When he was interrogated regarding his goals, he admitted that he has none. He apparently is a student who is enjoying life at present, wasting time, his parents' money, and his opportunity for an education.

He is well liked in a casual way by many of the boys who frequent

the same pool room in which he spends most of his time. He is pleasant; he is highly conversant with the masculine skills of the lower middle class. He feels that he will always be able to make a living and he wants to leave school and obtain a job. He is a student who has always *reached his meager goals with ease*. He has had no difficulty earning grades, winning friends, finding odd jobs, pleasing his parents and achieving success in athletics. He definitely does not like to work hard and prefers social contacts to any serious endeavor.

Paul S. was one of the honor graduates from a large high school. He has superior ability and was interested in extracurricular activities before coming to the university. He is a short, unattractive student. His parents, who are highly ambitious, have in a generation moved from the lower classes to a professional level. He seemed very promising as a college student. However, at the end of his first year, an old stealing compulsion recurred. He was suspended from school and reinstated, after a short time on probation. Before he was reinstated, he went through the terrible experience of relating his problem to his parents and members of the college disciplinary board. This, however, did not remedy his problem because there was another recurrence and this time the city police took the matter in hand. Again he was able to escape severe punishment but the trial was a harrowing experience with some publication of the offense. After this event he lost most of the ambition which he previously had had. There was no doubt that his early ambition was an attempt to compensate for his family background and physical stature. His activities brought him success in the eyes of his fellow students. His ambition was increased. No doubt the tendency to steal when it was easy also motivated him.

After the trial and the university experience, he realized that these permanent records of misdemeanors would follow him his whole life and that the ambitions he had would be well-nigh impossible to reach. Moreover, he was prohibited from participation in extracurricular activities at the university. The experience thwarted his motivation. He saw *no hope for gaining his goal*, so he reacted with the attitude, "What's the use?"

Elliott U. was a superior student in high school. He was always regarded as an ideal boy. He was the only son of high-type parents. He had a rich aunt who planned to pay his way through college and establish him in business.

In his second year in college, his grades began to fall. He began to spend more time in the more frivolous activities at the fraternity house. He said he saw *no reason to work*. His future was assured but he was not greatly interested in any given endeavor. He said he didn't have much to work for. During his two years in the fraternity house

his early naive and over-idealistic standards of ethics and morals had been discredited. Apparently his motivation had been killed by this shattering of standards without the substitution of others, together with the fact that he was robbed of the joy of winning his future on his own.

Adelaide H. barely succeeded in making her grades each semester. She cared very little for college activities, current events, cultural pursuits, or vocational success. If one searched, one could see that she was interested in clothes, in the boy who "rushed" her most, and in some social activities. Her lack of motivation can be explained in part by the critical attitude her mother had taken toward her. Her mother had treated her as a baby almost until the day she entered college. She had *little opportunity to exercise free choice* or assume responsibility. She was pretty and could have developed an extensive social life, but her mother was afraid she would associate with the wrong type of boy. As a college sophomore, the girl is pretty, inert, and shallow.

John S. is the only son of a falsely idealistic and impractical mother. She has always assumed the ascendant in the family. She has given to her son, through constant admonition, a system of false ideals. These clash violently with the habits he has built up while away from home. Through his own and his father's insistence he was allowed to play with the other boys in the neighborhood, and he became "one of the fellows." Many of the boyish pranks in which he became involved disturbed his mother. The conferences that ensued gave her an opportunity to show him how badly he had failed to meet her expectations of him. Before long he arrived at the inevitable conclusion, "I am a weak-willed person." This plunged him into a depression which was best overcome by going out and associating with his playmates.

He grew up with a mental conflict between what he liked to do and his mother's notion of what is right. Most masculine traits his mother condemned as crude. All boyhood play was a waste of time. His occasional boyish swearing, pilfering, or pornography she labeled as irredeemably sinful. As a college student the boy was thoroughly convinced that his personality consisted of certain definite weaknesses, among which was a weak will. He believed that if he had possessed will power in the normal degree his every plan could be carried out perfectly. He believed he should be able to break long-established habits merely by wishing to do so. He believed that normally he should have none of the faults and shortcomings of the average student of his age and condemned himself vehemently when he fell short of ideals which allowed no exceptions to occur. His continued failure to satisfy perfectionistic ideals strengthened his belief in his

lack of will power. His was a consistent picture of a whipped man because he "had failed so often." In reality he had been a high type individual, above average in most pursuits.

Analysis of cases without motivation. What can we discover from the cases of college students who have no strong motivation? How do they differ from ambitious, purposeful, dynamic students?

In the first place, all of us are motivated *in some direction*. A college student may not be motivated to study, to be an athlete, to be a college leader, or to lead in social life, but he is in some way motivated. He has some interests, some strong attitudes, and some purposes. These must be found. In the four cases given above, motivation of the student was greatly limited by previous or present circumstances. All of them, however, were motivated to some extent. Some students who seem to lack any motivation for school work are highly motivated to become leaders of extracurricular college activities.

Some people seem to lack motivation merely because the stimuli that arouse them are *not intense enough* or adequate to arouse him. A collegian may have "gone stale." He may be bored with the monotonous existence he has led as a superior student for fourteen or fifteen years. Sometimes this is aggravated by the attitude of those around him toward school work. Change his environment; challenge him; give him something tangible for which to work and you will see an increase in motivation. Sometimes merely a change of activity or scenery will have this result.

Intense and continued failure is detrimental to motivation. A student has cherished goals. These goals are thwarted. He thinks they can never be reached so he quits. He does not have interests to replace them. The result is that he remains inert for a time. This may be the result of work in a field in which he does not possess ability or propensities.

Another student has purposes and goals but they are too distant. He has *not envisaged sub-goals*. For five years he has been trudging along toward the same goal but he has never experienced any tangible pleasure from the goal. Specifically:

The student wants to become a lawyer. He has mediocre intelligence and had to work hard in high school. He enters college. Summer

school is necessary to make up credits. For five years he has been working hard toward law but has yet to touch a law book. He begins to wonder after these years of negative (to him) results whether the law is really worth working for. His qualms increase when he realizes that he will not step into practice, that there will be years of starvation income. He also is slowly becoming aware of the fact that he has no tangible means of entering the profession through influential friends. Saddest of all, the movie version bubble is pricked when he realizes that a lawyer's life is one of research and that the mental image of appearing clever before a jury is not typical of a lawyer's daily schedule. At no time has he regarded his courses in political science, history, psychology, and economics as rungs in the ladder of achievement in law. At no time has he interviewed lawyers or read autobiographies of eminent lawyers so that he might see the episodes in the life of a prospective barrister.

Some students *daydream* too much about improbable events. They live in an elaborate dream world. In a few hours they accumulate a million dollars and a palatial home complete with swimming pool, yacht, and all the appurtenances of a wealthy man. Daily drudgery, which is required for legitimate success, is a sad contrast to this scintillating fantasy. Their dream world is far more interesting. It becomes a drug and they finally surrender to it when they realize reality cannot offer as much to them. These persons do not embellish their present existences with imagination. They conversely ignore the present world and build a new one of a foreign character.

Some absence of ambition is due to a *conflict of goals*. A parent insists on one vocation, the child on another. The parent is willing to help if he follows directions. He is torn between the two goals. He cannot put the strength of his energies behind either. Closely allied to this condition is that in which the parent has not weaned the child psychologically, as shown in Adelaide's case. The individual in this case does not know how to direct his own life. He expects *others to plan* and take the initiative for him. He shows little independence.

Some individuals have definite goals but they are unwilling to pay the price in time and effort to reach them. They have acquired *negative attitudes toward work*. They dislike routine activity; they hate study, and, although they have the ability to achieve, day by day they see that they are falling behind and the penalty is too dis-

tasteful to endure for the end. This attitude may have been acquired as a result of early unpleasant associations with work.

Some persons lack motivation because their *interests are so narrow and easily thwarted*. They live for one or two major motives. If anything thwarts them, they have nothing to turn to. The girl who regards beauty or popularity as the only legitimate value in life may find beauty vanishing in ten years and popularity fading with trouble. Since she does not have rich, stimulating interests to which to turn, she lacks motivation.

We cannot forget the student who has *never had to work hard*. He has been deprived of the joy of creation. He does not know that the greatest pleasure grows from striving, and not from attaining.

There is another individual whose *goals are so high* that they probably can never be reached. They are such strong goals and the conviction to persevere is so great that he cannot quit. He therefore goes through the motions of striving, but these motions lack the quality of real zest.

Finally, some persons, either through imitation or as a means of defending themselves against an intolerable environment, build habits of boredom. They are habitually listless and bored. They feel superior when they are bored by that which interests the average person. Further, if they appear to be bored by a challenge they will not enter the race and there is no danger of failing.

Cases of individuals who are strongly motivated.

Warren H. is a sophomore who migrated across three states in order to enter the university he is attending because it was superior in the profession which he wished to enter. He was an honor graduate in high school, had a very high college ability score, and led his class both years in college. He is ambitious, highly conscientious, has excellent work habits, and high intellectual curiosity. He works for part of his tuition. Every assignment he is given is finished with meticulous care. His mother is a widow and he has been on his own for several years. He has high ideals of performance and wants his work to reach perfection. He is a highly motivated young man.

George G. is the son of an immigrant tailor in New York City. He traveled West because he felt the opportunities there were greater for him. He is working for a large part of his expenses. From remarks he has made, his parents have instilled in him high ambitions and are

very desirous of his reaching his goals. He is not only anxious to get good grades but he is keenly alert to employment opportunities. In fact, his previous struggle to obtain what he has achieved has given him a competitive attitude which extends to all his activities. His first year in college has not been as successful as it might have been, and as a result he has suffered occasional depressions, but there is always present a strong drive toward success.

Lawrence U. was a superior student in high school. He came to college and joined the fraternity to which his older brother had belonged. When he entered college he was less mature in appearance and behavior than the average. He realized this and it was probably one of the factors which caused him to crave superiority. He decided, when he matriculated into college, that he wanted to enter his father's profession. He had worked during the summers in his father's brokerage office and therefore knew some of the requirements of the vocation. He had determined when entering college that he would use his knowledge to future advantage. He therefore called upon his professors and several business men in the field of stocks and bonds to help him map out a course which would supply him with information valuable in that field. With this information he set out to meet the requirements for a degree. He earned the degree in three years. This required careful planning. He supplemented his early interest in investments by reading many of the books on the subject which he found in the college library.

Harry T.'s mother died when he was a junior in high school. Shortly afterward, his father remarried and moved to a different part of the city. Harry decided he would be happier on his own so he found a job and roomed near the high school. He was graduated and entered the university. He is a student of superior ability and rather good work habits, but he missed the affection he formerly received. Further, his below-average height motivated him. At the university he has earned practically all of his expenses. When he was interviewed as a freshman, he appeared to be very ambitious. He inquired searchingly about courses which would qualify him for the vocation he wished to enter. He made an active effort to orient himself to college and found several odd jobs for himself. He planned his own curriculum. As soon as he was financially able, he subscribed to a professional journal so that he could learn more about the field into which he was going. He joined several extracurricular activities. His ear was always close to the ground for an opportunity to give him experience in writing, the field he was planning to enter. As a senior, he wrote

25 letters to various newspapers and succeeded in finding a position superior to those which many of his fellow students found.

Characteristics of the motivated student. We can usually tell the highly motivated individual because he has a *goal*. His goal, however, is not merely a term which he has borrowed from someone else. It is a specific end. Usually, in addition, he *knows the steps* required to reach this goal and has already taken some of them by the time he reaches college. He often knows also the pitfalls which may prevent him from attaining his goal. In short, he plans his behavior. He is enthusiastic about his ambitions. He is energetic. He has drive. As a rule this behavior is not of recent origin. He has shown ambition previously either in school, on the job, or in play. Most of the motivated students possess good habits of work which enable them to prepare themselves for the requirements of the vocation they desire to enter [12]. They are conscientious and usually willing to *forego present pleasures* in order to reach distant goals.

When one investigates these cases more thoroughly one finds that in many of them the individual's *history* is largely responsible for his strong motivation. Sometimes pleasant experiences early in life give a student an interest in some vocation. He begins reading along this line and realizes the preparation that it will necessitate. Many of these individuals enjoy plunging into active daily tasks and succeeding in them. They have learned to experience fully and appreciate their jobs. They live in the present rather than in a dream world. They see adventure in daily activities. In other cases, the individual has been relatively unsuccessful in the typical activities of his age and sex, feels inferior and finds school work, athletics, or a job a source of success and social recognition. This motivates him to further excellence. There are numerous cases in which the parent imbues the child with his ambition. The parent establishes the habit of striving, of conscientiousness, and of seeking a goal. The adroit person does this by rewards, compliments, and occasional punishment. After the habit of striving is established, it continues, unless circumstances disrupt it.

Examples of pathological apathy. Before making suggestions for the poorly motivated in terms of our comparison of the two groups given above, let us look at the *extreme* of the poorly motivated individuals.

Neurasthenic personalities. There is a mild personality disorder in which the patient exhibits lassitude or *fatigue* most of the time.

He lacks the vigor to carry any task to its completion. Most of these cases cannot be explained in terms of physical factors. There are some individuals who have more ambition than physical endurance. Usually, however, the neurasthenic patient has ambitions and standards which are beyond his achievement. He thinks that he is continually failing. The weakened physical condition helps him to solve the conflict.

The neurasthenic person is also usually irritable and very *sensitive* to mild disturbances. He suffers from insomnia and minor aches and pains. He usually says he does not have the energy to complete the tasks assigned to him.

Dementia praecox patients. There is a more serious mental disorder which has apathy as one of its symptoms; this is called dementia praecox.

In the so-called simple form, the patient undergoes a transformation from an apparently normal individual to one who completely *surrenders* to life. He loses all of his ambition and quits. He doesn't care what happens to him. He is willing to sit and daydream. This disorder, too, is usually due to a severe conflict, a disillusionment, or a loss of fundamental standards through some highly emotional experience.

Another form of this disorder is illustrated by the patient who withdraws from active life and prefers to remain alone to daydream and meditate.

This person lives in an inner world of his own. In extreme cases, the patient refuses to eat and is stuporous. This patient cannot support himself. His emotions bear no relationship to his environment. He is suffering from severe mental conflicts. In addition, he has a history of retirement from difficult situations.

Test of persistence. Assistance in determining the difference between a highly motivated and poorly motivated student may be

received from a test of persistence. We shall give only a few of the 181 questions devised to measure this factor. Before the test was made up, questions were submitted to judges for them to determine which answers indicated persistence to them. Then they were given to over 500 college students who varied in score from 9 to 109 [13]. Answer these in terms of your personality traits. Then note, at the end of the chapter, the answers which indicate persistency.

1. Are you easily discouraged?
2. In the organizations that you belong to, are you usually satisfied with merely being a member?
3. If you see someone whom you desire to know, do you often make repeated efforts to effect a meeting or an introduction?
4. Do you usually make a schematic plan in gaining your ends?
5. In a competitive game, are you encouraged to play harder if your opponent is reputed to be a better player than you yourself?
6. Are you easily influenced by conversation or public opinion?
7. As a rule, do you prefer to work out a thing for yourself?
8. Are you enthusiastic about life's possibilities?
9. Do you like to take on responsibilities?
10. Do you persevere in spite of failure?
11. Are you extremely energetic?
12. Do you usually know just what you want to do next?
13. In a difficult or distasteful task, are you easily diverted?
14. In action or speech, can you always defend your position rationally?

Suggestions for motivating oneself. Listless and purposeless students have frequently asked, partially in jest, "How can I gain motivation?" Very often the student who asks this question is one who is accustomed to having most of his wants satisfied by merely asking. He regards the attainment of a personality trait in the same light in which one views the purchase of a new coat.

From our previous discussion, we know that motivation grows over a period of time. Usually the individual *feels a need*. He is in want, has a problem, and seeks to satisfy this condition. In some cases a parent creates the want in the child's mind. In other cases he experiences a *deficiency* of some kind. In all cases, however, there is something gnawing at the individual, so to speak. He is spurred onward by an inner need. One of the most outstanding differences between a motivated student and an apathetic one in some areas of

activity is the existence, in the case of the latter, of numerous satisfactions which he did not work to achieve. The motivated individual has been striving in the realm of his motivation. It is clear, then, that we cannot motivate a lethargic 18-year-old overnight, and that the realization on his part of personal problems and needs is important.

Gain motivation by seeking specific goals. There are cases of young people who have been waited on all their lives who begin to show initiative and ambition at a *crisis*, as, for example, the death of the bread-winner of the family; others are shamed into self-direction by friends who are making their own way; still others are bored by their role as receiver and want to make a place for themselves. Sometimes a change of environment or a vivid experience has the same effect. In such cases the youth sees a goal—something for which to work. Seek success in a career, self-improvement, friends, leadership, and unified mental outlook.

See causes for your previous lack of motivation and plan to overcome them. Have things come easily to you all your life? Did you once have motivation and lose it because of a major failure or persistent failures? Was your motivation killed by a disillusioning experience or parental thwarting? Do you lack the trait of persistence or the habits of continued work? Were some of the other causes discussed above operative in your life? Realize now that failure in the past with the wrong methods does not mean failure in the future, if you plan your attack.

See your deficiencies and, along with them, see a means of overcoming them. Have a plan for future action. Problems motivate particularly when a solution is available. Remember that some of the most highly motivated persons have had definite handicaps which they recognized and overcame through extraordinary effort and a plan of approach in some endeavor. Persons who lack motivation often are not aware of their problems; they envisage them as overwhelming, or fail often in their efforts because of poor planning. If you are listless because you think you are incapable of success, you probably do not see your assets clearly and the means by which these assets can be converted into achievements.

Realize that unless you plan events you desire they probably will not occur. The college student cannot believe in luck. He cannot

listlessly sit and wait for fortunate events to bring him success. The grade school child can be excused when he daydreams of himself suddenly inheriting an unexpected fortune or winning fame because of unpredicted and miraculous personal achievements. The college student, on the other hand, knows too much about cause and effect to hold such beliefs. He knows that achieved success is the result of a plan of hard work. There are a few who will with satisfaction live on the reputation and accumulated wealth of their parents, but most of us must exert initiative or else not experience success. Remember that time will pass whether you are motivated or not. It will certainly pass more pleasantly if you have goals in view.

Make an inventory of your assets. See that you are talented or at least above average in some endeavors. Explore the field in which you have the greatest chance of success. Remember also that many persons of ordinary ability use it in an exceptional manner. Further, planning, anticipation of possible pitfalls, consultation with others who have greater assets, and hard work will lift an individual out of the mediocre class.

Observe associates who are motivated. Appreciate some of your motivated associates. See how much more they enjoy life with goals to guide their behavior and to define their successes. See how daily events stimulate them, how they feast on the present. It is sometimes well to room with a highly motivated individual. An active attitude is contagious. Do not contrast yourself too closely with the more motivated individual. Do not compete *with* him; learn *from* him instead. Sometimes the selection of associates and surroundings which are stimulating entails a change in environment. It is usually an aid to tell your associates of your plans for greater accomplishment. They will follow your efforts and their inquiry will be another source of motivation.

Make an inventory of your present desires and see your plans as a means to satisfy them. Consider your desire for social recognition, for the mastery of some skill, for affection, for security and adventure. Consider your parents' and friends' interest in you and the respect you might receive from the community. Do not forget how your own self-respect will be increased with personal progress. Cannot these best be satisfied through success and the achievement

of some goal? It sometimes aids one to see his present activities as a means of satisfying most of life's purposes. See how all of these are satisfied when a young interne, for example, has reached his goal—the attainment of an M.D. degree.

Associate concrete pleasant experiences with your desired goals. Remember our interests and desires for objects or conditions arise after we have had some vivid pleasant experience with them. Do not expect to create a motive in a vacuum. If real estate brokerage appeals to you more than other business, but is not too appealing, then learn more about real estate. Visit several of the better offices in your city; go out with a salesman; see the fascination involved in making a sale to the satisfaction of the buyer and the seller. Remember that you weren't interested in fishing tackle until you hooked your first fish.

Daydream about your goal. Let your dreams lead to later activity. See your goals in your imagination, surrounded by the most enticing circumstances. Get concrete, vivid images of your future and associate them with your present effort. Realize all the advantages of the end toward which you are working. Then realize vividly all the disadvantages of falling short of this goal.

Do not, however, let daydreams consume most of your time. Try to see daily events and occurrences as yielding as much pleasure as a dream life. See the beauties of your surroundings. See your own life as being as adventurous as that of the typical character in a novel.

Build good work habits. The man who has good habits of work which seem to function automatically when he starts each day is motivated. Habits run automatically once they are established. One of the best forms of insurance of future motivation is a system of work habits [14] and attitudes, as discussed in Chapter VI. We emphasized the need for subgoals and records of improvement, as a means to see your week-to-week improvement, an active attitude, and a good, vigorous start.

Maintain physical fitness. We showed, in our discussion of emotional fitness (Chapter XIII), that zest and drive depend upon physical fitness. As a healthy, fit, energetic youth you are better able to control your behavior. Remember this factor in motivating yourself and reread that section in Chapter XIII.

Self-control. How is self-control related to this discussion? How does one attain it? It should be clear from the previous chapters that our personality consists of groups of habits. Control consists of *knowledge of our goals* and all their implications, *knowledge of the methods of attaining them*, and finally, the *motivation* to carry this through. One is not born with the presence or absence of "will power." All we can possibly mean by will power is a feasible plan for our actions and the drive to carry it into being. The individual who lacks will power lacks it for the reasons mentioned in our discussion of the poorly motivated student. Either his goals are impractical, his plan erroneous, or he lacks the drive to carry it through. Let us look at an example of self-control or the exertion of will.

Self-control through the use of motivation and habit building.

A student wishes strongly to lose the habit of smoking. It is a deeply entrenched habit. He has tried several times, but without complete success. Upon the advice of a physician he determines to discontinue the habit. He plans to attack it systematically. First he realizes his responsibility in the matter and second he sees it as a long-time program necessitating daily effort and success. He has a clear *realization of his goal* and all of the implications of reaching it. He realizes he will be giving up a habit that he enjoys very much, a habit which will tend to be aroused on numerous occasions when others are smoking. He realizes that relatively few people break the habit of smoking once it is firmly established. He has found some specific suggestions to help him lose the habit. He intends to try the following:

The substitution of the gum-chewing and candy-eating habit. He plans to have a package of gum and one of mints in his pocket at all times and when the desire to smoke becomes strong the behavior that is aroused will be directed in terms of taking the wrapper from the gum, throwing it away, and slowly chewing the gum.

For the first few weeks he plans to stay away from groups of students who smoke considerably. Instead of remaining downstairs at the boarding house and smoking after dinner, he intends to take a walk around the block with a nonsmoker. Instead of walking from one class to another with students who smoke, he has selected non-smokers for his companions.

Whenever he is offered a cigarette he plans to take out a mint or stick of gum and say, "No, thanks, I'll have this instead."

On the *dynamic* side, he has strong motives for discontinuing smoking. There are his physician's orders. He is a hard-working stu-

dent and could well spend otherwise the several dollars a month that smoking costs him. It would greatly please his mother if he would discontinue the habit. The satisfaction of all these motives offers a genuine value for him. He has resolved to put the whole force of his personality behind his intentions.

He is assuming an active attitude in putting into practice the counterhabit and in vehemently refusing all cigarettes with a patent joke.

There is strong emotion associated with the habit's cure. He believes that to change this behavior will be a real achievement and he looks forward with pleasure to the time when he will have no desire to smoke.

When he told his plans to his roommates they offered to help him.

He is fortunate in living with two other boys who are nonsmokers.

He keeps an accurate record of the number of times a day he desires to smoke, and enjoys the consistent decrease in these wishes.

We have discussed so far in this chapter a goal for youth-maturity. We saw that it means a plan of life and the drive to carry it through.

Answers to Questions on Page 532

- | | | | | |
|---------|---------|---------|----------|----------|
| 1. No. | 4. Yes. | 7. Yes. | 10. Yes. | 13. No. |
| 2. No. | 5. Yes. | 8. Yes. | 11. Yes. | 14. Yes. |
| 3. Yes. | 6. No. | 9. Yes. | 12. Yes. | |

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CHAPTER XVI

THE ADJUSTED PERSONALITY

As a college student you desire friends, clothes, popularity, vocational success, a good school record, the mastery of certain scholarly pursuits, and supremacy for your ideals and the groups of your affiliation. You are *motivated*. But you have not attained success in all of these realms. You are, to some extent, *thwarted*. Further, some of your wishes and attitudes *conflict*. But you have not quit; you are constantly seeking new ways to satisfy these motives, to *readjust*. Throughout this book we have offered specific methods of adjusting to your basic motives as a collegian. We presented discussion of the general principles of conflict and adjustment as well as specific means of meeting problems in areas in which you are thwarted. After a brief summary of the generalizations about adjustment we shall turn to a discussion of the nature of the adjusted student.

Generalizations about adjustment. In Chapter I we saw the adjustment process in essence as the building of habits and attitudes or the changing of environment so as to meet the thwarted or unsatisfied motives. That discussion pivoted on a simple act of adjustment and not the complex adjustment found in the many-sided daily life of the typical college student. What generalizations can we venture concerning the adjustment of the *entire personality*? [1-6.]

Adjustment is to symbols which readily conflict. First, most of our adjustments are to *symbols*: to causes, honors, wishes, ideals, social relationships. These symbols are laden with *emotion*. We rarely inspect *all* that a symbol means. How many of us could take an examination on the meaning of American Democracy, Italian Fascism, Russian Communism or Presbyterian Christianity? Nevertheless, all of us *feel* definitely about them. We sometimes support two causes that are *incompatible*, as, for example, the Klansman

who is convinced that he is a patriotic American, or the shrewd business man who believes he is a true Christian. Many of us have grown up without realizing that we hate some aspects of causes we espouse because we have never fully understood them.

Adjustment is continuous. Human beings never remain entirely adjusted. Biological and social needs are too persistent and ever-changing. Further, we are limited in time and abilities. Adjustment is a *continuous* process. The dead man is the only completely adjusted individual. Further, complete adjustment might be undesirable. The individual who constantly remains in fair adjustment to his environment has been referred to as "bovine." [1, 2, 5.]

Frequently, *transient maladjustment* is necessary in order to motivate the individual to acquire new traits so that he may develop.

The homesick freshman is maladjusted. A return home would be the easiest way to adjustment. Certainly, to stay in school and fight his battle will result in maladjustment for a time. By his senior year, however, this maladjustment will have earned a healthy growth for him.

Life is a continual struggle. With habits and attitudes appropriate to the demands of the individual, and with a flexible personality which touches many phases of his environment, the struggle can be regarded as a satisfying and interesting game. Otherwise, it results in many psychic scars.

Definition of individual adjustment. The question now arises, "Who are the well-adjusted and who are the poorly adjusted individuals? When does one make a good adjustment?"

You are a well-adjusted individual if you can *meet your needs with the resources available in your environment*. Your needs are largely determined by the cultural *milieu* (customs, ideals, and attitudes) in which you live. You may recognize and assume as a part of your environment all or only a *fragment* of this culture.

For example, as a college fraternity man you may think, along with your brothers, that chapter prestige, dances, dates, popularity, clothes, and campus offices are important. You may, on the other hand, get along well with the fellows but not accept their attitudes as important, and therefore not attempt to adjust to them. You may even convert one or two of them in bull sessions to the importance of liberal atti-

tudes in these times, and from then on associate mainly with these men.

Whether you remain adjusted to your environment depends on how much you and it change. In evaluating your adjustment we must consider all of your motives (urges, wishes, and tendencies) and all of the habits and attitudes which you use to satisfy your organic, social, and personal demands. Further, we must speculate as to your *future* demands and your pliability in the development of new habits and attitudes. In addition, we must know whether your behavior is compatible with that of your fellows.

From this viewpoint an individual may be *adjusted at one time* of life and not at another; he may be adjusted to one aspect of life and not another. Many poorly adjusted adolescents may have been regarded as well-adjusted children. Some poor students are good athletes. In the cases in Chapter I we found: a student who had been adjusted in high school being poorly adjusted in college; a student who had been well adjusted to extra-curricular activity flunking out of college and then later becoming a successful politician; a student who had been ejected from his fraternity later leading a successful orchestra. Certainly not all well-adjusted adolescents will remain adjusted throughout life. The well-adjusted German republicans are poorly adjusted Nazis. Every change of party administration in Washington causes many politicians to be poorly adjusted. Some persons are temporarily maladjusted and there are some who remain maladjusted most of their lives.

Adjustment in the western world may be thought of as presenting at least four major aspects: adjustment to physiological urges, to work, to people, and to one's inner standards. We saw in one of the cases of college students in Chapter I (page 11) an example of success in adjustment to people but of failure in adjustment to work. The student was very popular yet he was eliminated from school because of poor grades. True adjustment *involves the entire personality*. Further, one is not well adjusted if *this adjustment disturbs others*. Another student described in Chapter I (page 12) wanted to be a star athlete. He was very poorly adjusted to his fellow students and as a result developed personality difficulties. Similarly, a humanitarian factory owner cannot live happily in luxury when

he sees the low salaries he pays leading to great human need and crime.

The persistently maladjusted individual. People often regard the persistently maladjusted individual as being *intrinsically* incapable of adjustment. These persons are called neurotic or "queer" and in extreme cases psychotic or "insane." We cannot be sure that some of these persons will not adjust later. The mere fact that one has built a group of habits and attitudes which clash with most social environments does not mean that he cannot be placed in another environment with resultant success or that he cannot gain new habits and attitudes. Jesus of Nazareth, Saul of Tarsus (St. Paul), Woodrow Wilson at the time of his death, Galileo when he published some of his results—all were out of adjustment to their environment or times. We now regard all of these men as having made great contributions to the development of our civilization.

It is well established that many persons we consider "crazy" would be accepted as normal in other cultures. Our epileptic, senile, psychotic, and hysterical persons could all find a cultural group some place in the world where they would be accepted and even honored [7]. Many of these abnormals have attempted to adjust to two conflicting social groups and, from the standpoint of the prevailing culture, they are failures.

The odds are against the successful adjustment of the intrinsically maladjusted individual who remains in or transfers to the same general type of environment. The old habits and attitudes usually persist into the new, similar situation.

A student will fail in one school through the development of poor habits in study and work. He may acquire a hostile attitude toward all authorities and an expectation of defeat. He is not well equipped psychologically for a situation of success. He may in all probability carry over into a new situation his previous views of life and his habits of adjustment.

Continual failure is another highly frustrating condition. It destroys personal morale. Most inveterately maladjusted individuals *need guidance* in order to build habits and attitudes when placed in a new situation.

We cannot emphasize too strongly that what is normal at one time and one place in the world is abnormal in another; that

normality and abnormality are purely relative and there is no clear line of demarcation between the normal and the abnormal. One is normal if he meets the demands of the culture he has assimilated over a period of time. He is abnormal if he fails to meet these demands. If he is abnormal either his behavior or the environment must be changed. For all practical purposes, adjustment in our culture means a change of self or perspective rather than a radical change of environment. Most environments are sufficiently complex to allow one to adjust to one aspect even if he is out of adjustment with another. A college student may not be adjusted to the most popular group on the campus but he can certainly find a number of students with whom he can be congenial.

It is because of this complexity of adjustment that we have emphasized the importance of the advice, *know yourself, know how you stand on vital issues, know the problems you will confront, and know some of the possible solutions.*

Concomitants of mental health in our culture. He who is physically healthy exhibits certain signs of health which we all recognize and which the physician can name. A physically fit man has a good color, clear, firm skin, optimum weight for height, vitality, erect posture, and vigorous gait. He has normal blood pressure, temperature, and blood sugar content. His chest, heart, and blood condition are satisfactory.

What are the characteristics of a mentally fit or well-adjusted individual? What general signs point to good mental health? The answer to these questions in a specific form is not easily given, mainly because it is extremely difficult to ascertain what conditions are *productive of* mental health and what conditions are *by-products* or effects of a healthy mind. It is our purpose at this point merely to indicate some of the important concomitants and signs which indicate that an individual enjoys good mental health. All of the generalizations below must be interpreted in terms of the above discussion of the complex and relative nature of adjustment. It might be well at this point to reread the cases of well and poorly adjusted students in Chapter I.

Happiness. An outstanding characteristic of mental health is happiness. The healthy man enjoys life. His inner experiences have an

essentially pleasant tone. To the psychologist chronic unhappiness usually indicates maladjustment. It is an index of at least a temporarily unhealthy mind. To use an analogy, it is like a fever which indicates inner pathology. It is a symptom. The poorly adjusted individual struggles with conflicts. He fails to reach goals. He is disturbed. There is an unpleasant background behind most of his activities. Happiness is essentially a by-product of successful striving toward the satisfaction of strong motives.

Motivation. The mentally healthful are interested in life in its many expressions. They enter into daily events with zest and see a purpose in life. A youth who is in good mental health attacks the problems he meets; they are challenges, a part of the game of life, and they make life worth while and interesting. The healthy enjoy work as well as play and alternate between them.

Zest is a part of the natural make-up of the human being. Children are zestful when they are physically well. Prolonged boredom is an experience which results from unsatisfactory circumstances. Under optimal conditions adults retain this vivaciousness, this interest in life, this striving which some believe is the fundamental property of mind.

Writers in this field have pointed out that unadjusted individuals will frequently show such strong motivation in a single direction that they will become distinguished in that one field of endeavor. This may mean much to society but these strongly motivated geniuses are often very unhappy themselves and lack zest in other aspects of their daily lives. Their field of accomplishment is an escape from their maladjustment. A good generalization regarding the most desirable condition of motivation in the lives of human beings is: *The man who is motivated, striving, and zestful in a number of directions which are compatible and within the extent of his capacities reaches optimal adjustment.*

We discussed in detail the methods of avoiding conflicts between motives in Chapters II and XIII. Under "Personal Philosophy of Life" in Chapter XV, we saw how the individual may integrate his motives.

Sociality. The man who has a healthy mind in our culture is the man who is adjusted to most of his fellows, who enjoys human contacts. The extremely asocial individual is easily detected. Even

the man in the street calls such an individual "queer," or "not even human" as he well realizes that human nature grows from and thrives on social contacts, and dies in isolation.

The cases of well-balanced youths described in Chapter I indicate the extent to which such individuals are socialized. They enjoy people, like social games and gatherings, are motivated by the praise, condemnation, ills, sympathy, and counsel of their fellows. We human beings are highly dependent upon each other for our food, clothing, and protection. All of our many habit patterns are so organized around people from birth that inability to adjust to people is a serious handicap. The situations we have been taught to value most highly are friendships, social successes, honors, recognitions, and social skills.

With social adjustment one gains poise and composure in his relationship with others. Social grace and ease are cherished accomplishments. Awkwardness and *gaucherie* breed morbidity and ill feelings. Sad indeed is the person who cannot claim a group, who is not at one with his fellows, who knows that "out of it" feeling.

There are those well-adjusted persons who are not highly social. They are, however, adjusted to *some* congenial group composed of others like themselves. They may even be opposed to some of the typical activity of the average man. Nevertheless, they understand the average man, and appreciate his follies. Though critical of mankind as a whole, they seek to better his lot. They are humanitarian-minded even though they may seem unsocial. The major aspects of social adjustment were discussed in Chapters IX and X.

Unity and balance. Mental unity is the product of a healthy mind. The serene life is the unified, integrated, smooth-flowing one. Behavior is integrated, and thoughts are orderly. The well-adjusted youths described above have many interests, many hobbies, many achievements, but none of the traits is grossly incompatible with the others, nor abnormally strong. The well-adjusted youth indulges in these interests because he so desires. There are no regrets and few failures. He plays his interests for what they are worth, and fully enjoys the moments he consumes with them. All his activities add to life's pleasure; they all fit into life's meaning. Few of these activities dominate his life at the expense of others. He is

not an athlete at the expense of the scholar, nor a scholar at the sacrifice of the human being. Failure in any one is relatively trivial. Activity in one does not bring regret because of the necessary lack of activity in the other.

He has standards, a plan, a system of habits and attitudes which he respects and modifies only as a natural development. His mental acts are synthesized, thanks to previous experiences and environmental forces. This person is usually not an extreme introvert or extrovert, not overbearingly aggressive or obsequiously submissive, not excitingly quick or irritatingly slow. One does not find him very suggestible, easily "taken in," or exhaustingly stubborn. He is essentially balanced and unified. He is the epitome of "moderation in all things." He is not torn between incentives; his acts, in the main, lead toward a common goal which in his case is not verbalized.

Although some well-adjusted persons may not be balanced in certain *specific* traits, yet other traits in their personality minimize this imbalance. A very reclusive introvert may write with insight into human nature. When known well this person may be delightful company. His total personality overshadows minor imperfections.

The converse of unity and balance is found in the inhibited, puzzled, thwarted youth who "doesn't know where he stands." He would like to go to the show but he must study. He would like to be an athlete but he is too mediocre. He wants to be the campus Adonis but he is lanky and homely. He is *himself* but he does not want to be himself. He is a Hamlet, torn between "to be or not to be."

To be sure, even the well adjusted have conflicts which disturb their equilibrium, but they face their conflicts and attempt to deal with them. Balance means poise. The balanced individual meets his problems and relaxes with their solution. He maintains this balance through the release of tensions. He plays periodically. He seeks to control his life so that it sails on an even keel.

We have previously considered more fully means of achieving unity and emotional stability (Chapter XIII). A philosophy of life integrates and unifies the individual. We have defined it and discussed its development in Chapter XV.

Orientation in the present real world. The happy, motivated, sociable, integrated individual lives in the present. He is oriented in the real world in which we live. Experimental studies in industry bear this out. A psychiatrist who is engaged in personnel research in a large New York department store found the sales persons who are of low cost to the company, because of their long employment, training, and satisfactory dealings with customers, to differ from the high-cost employees who are at odds with customers, fellow workers, and superiors. The first type shows initiative, interest in the job, and extroversion or interest in people. These employees are active, aggressive, alert, convincing, ambitious, responsive, pleasant, and well-integrated. They have a good attitude toward life and themselves and are vitally interested in whatever work they undertake to do. The others who do not bring the company so great a profit are introverted, underactive, ambitionless, unresponsive, and unstable. These employees daydream considerably and are apt to have serious personality disorders. Such disorders are practically absent from the low-cost sales group.

Of the most inefficient drivers of trucks, studied by the same psychiatrist, 70 per cent have personality problems, that is, abnormal emotional changes, are impulsive, indulge in daydreams, have faulty attitudes, and display inappropriate and unacceptable behavior [8]. Possibly some of these maladjusted persons show these characteristics because their personalities are not compatible with the requirements of the positions they hold. These individuals might show better orientation in a different type of environment.

Efficiency involves a characteristic usually attributed to the well adjusted—*attention to the present*. He is pliable; he has an *active attitude*. The well-adjusted person is not “in a fog.” He is well oriented in time and space. He has perspective. If one aspect of his wide environment does not satisfy his needs, he turns to another. His greatest interest is present existence. The past and the future are important only as they are related to the present. He *faces reality*. He plans for the future so that he will have present serenity. He has selected his vocation (Chapters VII and VIII). He is perfecting his work habits (Chapters IV, V, and VI). The past supplies him with experience and wisdom. His daydreams are not a substitute for daily events, but a supplement to them. The poorly

adjusted student lives in a dream world of improbable events. Dreams can enrich our lives, but not when they build attitudes which are at odds with the real world.

We have discussed emotional maturity at length in Chapter XV. We are mature for our age if we live in terms of the demands of that age. The well-adjusted individual usually is mature.

Mental hygiene precepts. Much progress has been made in the last several decades in the field of physical hygiene. School children have been made vividly conscious of ten or fifteen simple principles which help them to maintain their physical health. The formulation of simple principles has thus been justified pedagogically by its success in this field.

Recently, there has been an attempt on the part of mental hygienists to do the same thing in imparting information about mental health. The kernels of generalized truth have been placed in pamphlets and psychological textbooks so that students may reflect on them, pass them on to others, and use them in their own lives. Below is a list of precepts taken from several previously published sources [9-17]. They summarize the general and specific suggestions made throughout this book and constitute an appropriate ending.

1. Keep yourself *physically fit* through hygienic habits of rest, exercise, diet, and cleanliness.
2. *Face your troubles*, worries, and fears; do what you can about them, then turn your attention to more pleasant things.
3. Have several absorbing *hobbies*, interests, social games, or sports in which you like to participate.
4. *Guide your impulses* and emotions in desirable channels rather than suppress them.
5. Strive to become a *balanced personality* instead of an extremist.
6. Develop a *sense of humor*; be willing to admit your own mistakes and laugh at yourself.
7. Have several major *goals* in the line of your abilities and enjoy working toward them.
8. Acquire real *friends* and companions who will share your fortunes and troubles.
9. Avoid strain; develop serenity; *relax* all muscles that are not necessary for the task at hand.

10. Build the habit of *enjoying the present* by drinking in the beauties of the world around you.
11. Be *courageous* in crises; don't run from them.
12. Grow daily by creating things yourself rather than being merely a spectator, dreamer, and nonproducing consumer. There is fun in *striving*.
13. Don't be *overconscious* of your uniqueness. Realize that most of us are ordinary people.
14. Realize *time heals* many wounds; be patient and hopeful.
15. *Seek* love, adventure, safety, and success—but be sure it is the kind that you can fully enjoy.
16. Develop your *philosophy*; know where you stand and adjust to the conditions you must meet.

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APPENDIX

PRE-INTERVIEW BLANKS

The information requested below will aid in making subsequent interviews more profitable to you, in order that you may give a true picture of your personality. *Please be accurate and very frank.* If necessary use other side of the sheet and refer to each item by number and letter. Your confidence will be respected. *Do not sign.* Your initials will identify blanks.

A. Identification

1. Date _____ 2. No. _____ 3. Initials _____ 4. Sex _____
5. Age _____ 6. College _____ 7. Class _____ 8. Social fraternity or sorority _____
9. Home Address _____
10. Population of home town _____

B. Ability and achievement

1. Grades last semester: hours of A ___ B ___ C ___ D ___ F ___ 2. Dropped _____ Delayed _____ Semester before last: hours of A ___ B ___ C ___ D ___ F ___
3. Scholastic rank in high school _____ 4. Size of high school class _____ 5. Transfers from other colleges or courses, eliminations, etc. _____
6. College Aptitude Percentile _____
7. Study habits—Average hours per day of study _____. Underline all statements which describe accurately your usual process of study: outlining, associating material with daily life, self-quizzing, daily habits of study, seeking quiet study place, actively trying to get general meaning of material, daydreaming, following a schedule. Other methods: _____
8. Underline all statements descriptive of your attitude toward your abilities and achievements: below average in college ability, do not apply myself, am actively trying to improve, realize I must make drastic efforts to improve, my abilities are a great encouragement to me. Other attitudes: _____

C. Physical health

1. Describe general health by underlining all appropriate statements: have major physical defect, must watch health, perfect health, frequent colds and ailments, several minor chronic difficulties, feel tired most of the time, usually well and strong. Further statements _____
2. Height _____ 3. Weight _____ 4. Date of last physical examination _____ 5. Wear glasses? _____ 6. Hearing perfect? _____
7. Defect in any bodily members? _____ 8. Underline statements describing attitude toward physique and health: worry, fear future, hardly think of health, feel inferior, dissatisfied with physique, others: _____

D. College activities (Answer in terms of activities *while at college*)

1. Extracurricular activities, name, including amount of participation: (extensive, average, minor) and offices held _____

2. Underline appropriate adjectives, friendships: none, few, average, very many. Approximate number _____ Acquaintances: very few, several, average, very many. Approximate number _____ Remarks _____

_____ Give approximate number of hours per week for the following, estimating as accurately as possible: 3. Bull sessions ___ hrs. 4. Dances _____.
5. Shows attended with others _____. 6. Conversations ___ hrs. 7. Time unaccounted for or wasted ___ hrs. 8. Athletics ___ hrs. 9. No. of books read per month _____. 9a. Dates per month _____. 10. Remarks or strong opinions toward any of the above activities _____

E. *Interests and plans*

1. Vocational objective (including plans made and your qualifications) _____

2. Your two most outstanding reasons for coming to college: prestige, means of better employment, enjoy studying, parents' desire, to have a good time, prepare for definite career, general culture, others: _____

3. Outstanding hobbies and interests (include active and latent, vocation, avocational, educational and time spent on each) _____

4. Skills and accomplishments (public speaking, typing, debating, dramatics, dancing, selling, creative writing, etc.) _____

5. Your opinion as to your greatest assets (underline): appearance, high intelligence, ability to make friends, reputation, outstanding physique, car, fraternity affiliations, athletic ability, special musical, artistic, or mechanical abilities, ingenuity, family, money, clothes. Name others: _____

6. Activities and events within this year to which you are looking forward with great pleasure _____

7. Strongly anticipated goals within next ten years _____

F. *Present living conditions* (Underline appropriate adjectives in each section.)

1. Roommate: studious, good-natured, popular, quiet, commanding respect, emphasizes social life, idealistic, other adjectives: _____ conceited, unclean, disturbing, lazy; more adj. _____

2. Housing conditions: depressing, uncomfortable for study, inspiring. Others _____ 3. Financial status: insufficient, sufficient, average, above average, car at school. Others _____

4. Working conditions (hrs. per week): interesting, depressing, fatiguing,

instructive, emotionally disturbing, too consuming of time. Name others:

G. *Attitudes* (Rate the following attitudes *very frankly* on a scale from 0 to 10. 0 = lowest possible rating, 5 = average, 10 = highest, intermediate numbers are intermediate degrees).

1. *Interest* in this counseling interview _____ 2. Your present degree of happiness _____ 3. Your present *mental integration* consisting of oneness of purposes, and consistency and stability of attitudes and desires _____ 4. Your present *adjustment* to the environment and other people (degree to which you "fit in" with them) _____ 5. Outlook for *future fulfillment* of your ambitions _____ 6. If there are abnormally high or low ratings given above explain them (referring to attitude by its number) _____

7. We are all sensitive about some matters. Underline any of the following factors concerning you and your life about which you are somewhat sensitive and which you dislike to discuss: physique, complexion, facial features, health, home town, posture, family economic or social status, family behavior, religion, athletic ability, scholarship, leadership, social functions, ambition, responsibilities, sex control, fears, temper, mistakes, self-control, unpopularity with same sex, unpopularity with opposite sex, unconventional attractions. Others _____

H. *Problems* (Personal view.) For each existing personal problem, difficulty, source of worry, fear, aversion, etc., give: (1) its specific and detailed nature; (2) when it first arose; (3) your attitude and reactions to it; (4) how much you desire to overcome it; (5) methods used to date in dealing with problem; (6) how easy you expect overcoming it will be; (7) the percentage of college students you believe to be more troubled by this problem than you are.

Number each problem.

I. *Personality traits* (Underline all of the following which describe you *rather accurately*. Look at yourself as another person and be very frank.) Energetic, ambitious, over-conscientious, self-confident, hard-working, restless, nervous, easily annoyed, quick-tempered, versatile, witty, easy-going, unemotional, good-natured, friendly, persistent, original, calm, appear unemotional, inhibited, absent-minded, shy, cautious, submissive,

lazy, often procrastinate, avoid responsibilities, have initiative, seek responsibilities, aggressive, lack initiative, good teamworker, leader, follower, salesman type, sociable, individualist, cooperative, enjoy people, dislike people, too serious, sensitive, idealistic, cynical, hard-boiled, indifferent, reliable, moody, easily distracted, cheerful, play-boy, dependable, forceful, stubborn, critical, weak-willed, imaginative, egocentric, methodical, quick, self-conscious, retiring, often lonely, easily discouraged, easily hurt, enjoy being alone, pessimistic, jealous, tactful, anxious, unhappy, capable, tolerant. Others _____

- J. *History prior to college* (List concisely and frankly under the following topics all of the factors in your life which made you the type of person you are today. Include factors from infancy to date, separating grade school and high school periods).

1. Parents (include temperament, compatibility, education, occupation, age, attitude toward you, financial status) _____

2. Other members of family (include age, temperament, education, occupation, attitude toward you) _____

3. Health history (accidents, defects, major illness) _____

4. Recreation and athletic history (include games preferred, team membership, honor) _____

5. Sex history (include dates, dances, attitudes, experiences, practices; age beginning each) _____

6. Social life history (include early playmates, clubs, gangs, camps, offices held, warm friendships, attitude changes) _____

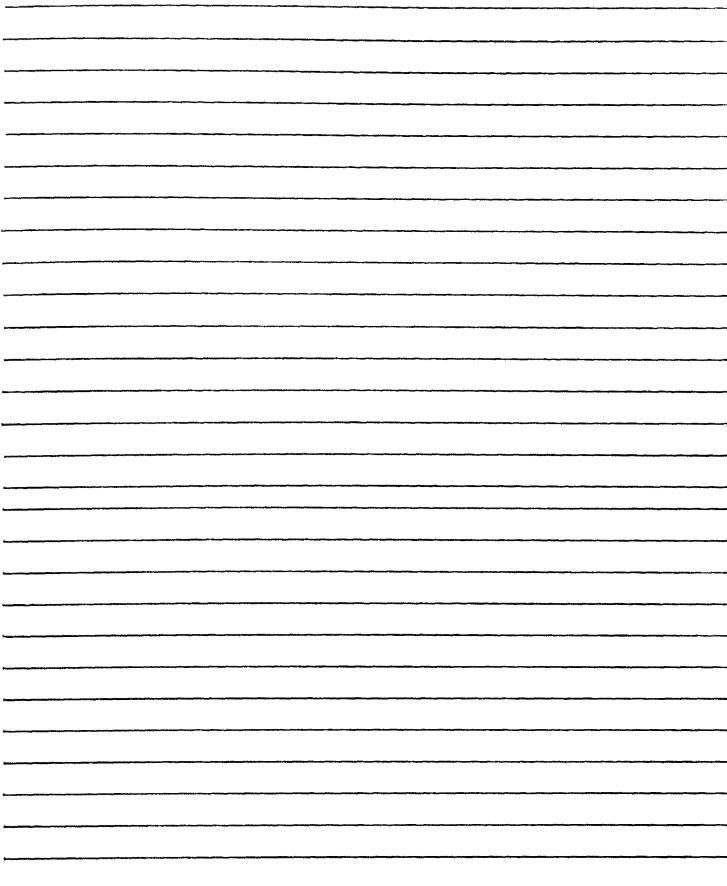
7. School history (include honors, best and poor subjects, embarrassments, attitude changes) _____

8. History of extra-school experiences (include travel, work hobbies, successes) _____

9. History of inner life (include fears, dislikes, daydreams, strong attractions, night dreams) _____

10. Religious history (include church preference, early training, value of beliefs in your life, attitude changes, disillusionment or loss of ideals, failures in reaching ideals) _____

11. Summary (comment on most important factors in your development, whether mentioned above or not, producing happiness or sadness) _____



RATING SCALE

Miss

1. Instructions: Mr. _____ is participating in an experiment in psychology. As a part of this, he is asked to get five *frank, sincere* ratings of several of his personality traits by those who know him. Will you favor him and us by following the instructions below, placing this in the attached envelope, and mailing it in a *Campus Mail Box* in one of the University buildings within 24 hours? No stamps are needed. You can be most helpful by being extremely *frank*. The student you rate in *no case* will see your rating. Sometimes the student is shown an average of five ratings, without identification of any of the five raters. What is your relationship to this individual? Relative _____, friend of long standing _____, close friend _____, roommate _____, house mate _____, fiancé(e) _____, long acquaintance _____, short acquaintance _____. Other relationships _____. Are you a male _____, female _____?

2. In rating avoid the tendency to be lenient. An individual may differ greatly in the following traits and rate high in terms of one and low in terms of another. Read each definition carefully and rate in terms of *it* rather than in terms of his total adjustment or his total personality. Place an "x" on each line at the *point* at which the subject seems to belong. Rate in terms of his relation to all other students for each trait. Use "Do not know" only if you have inadequate knowledge on which to rate the trait. It is well to observe the student in terms of the traits below before starting to rate him. Be conscientious so that you will be proud of your rating.

Efficiency: Consider how quickly and thoroughly he accepts his responsibilities and duties. Consider his ability to plan his work and carry it through in good shape on time to meet the demands of his superiors.

5%	20%	50% of students	20%	5%	Do not know
very poor	poor	below average	above average	good	excellent

Emotional Stability: Consider whether his desires and purposes are unified, if he is consistent, acts with ease and self-confidence, is emotionally controlled or has major conflicts between ideals and behavior, is irritated by or sensitive to many matters, has numerous fears and worries or peculiarities.

5%	20%	50% of students	20%	5%	Do not know
very poor	poor	below average	above average	good	excellent

Social Adjustment: Consider ability to get along well with people, whether he has many friends and acquaintances, belongs to clubs, enjoys social games, whether he irritates others or remains to himself.

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very poor	poor	below average	above average	good	excellent

Appearance: Consider impression made on others as to neatness, physical attractiveness, taste and appropriateness of dress, and care of person.

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very poor	poor	below average	above average	good	excellent

Leadership: Consider ability to be followed by others, to handle groups, to plan and engineer events, to accept and carry through responsibilities involving groups.

5%	20%	50% of students	20%	5%	Do not know
very poor	poor	below average	above average	good	excellent

Integrity: Consider his honesty in living up to his representations, his idealism, and the degree to which he achieves it, his willingness to fight for his principles against strong pressure.

5%	20%	50% of students	20%	5%	Do not know
very poor	poor	below average	above average	good	excellent

Motivations: Consider whether he has definite attainable life aims and strong, concerted desires to realize them; consider how he plans present events in terms of these aims.

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very poor	poor	below average	above average	good	excellent

Personality traits: Underline all of the following which describe the student rather accurately. Be very frank.

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Comments: _____

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Comments: _____

RATING AND TEST SCORE BLANK

You are to rate each trait on this blank form 0 to 10, 0 indicating the lowest possible score the individual can obtain on a given trait, 10 the highest, and 5 average. It may be helpful to think of each individual in terms of a group of 100 college students, then rate him on a given trait with reference to the number of individuals in the group you believe to be *below* him. For example, if you believe a person to be above only 20% of a group of 100 in the trait and if you believe 80% of the individuals are above him, rate him 2. Similarly, if you think he is in the upper 10% of the group with 90% of the group below him, rate him 9.

In rating avoid the tendency to be lenient. Read each definition several times before writing down your final judgment. Rate in terms of the definition. Avoid the human tendency to get a general impression of a person and then rate on the basis of this impression. An individual may be high in terms of one trait and low in terms of another. Read over the traits first, observe your subject's behavior, then rate him. Take time, do a good job of the rating. Where descriptions are asked for, give them rather than ratings.

Use the other side of the blank if necessary. Remarks on the reverse of the blank will make your ratings more meaningful.

A. *Appearance:* 1. Dress—taste, style, neatness _____ 2. Physiognomy—complexion, teeth, profile, hair _____ 3. Posture and carriage—correctness, walk _____

B. *Emotional stability:* 1. Personal adjustment inventory score* _____ 2. Areas of problems—family, sex, moodiness, inferiority, public self-consciousness, sensitiveness, etc. (name areas) _____
_____ 3. Free association test (No. of blocks)* _____ 4. Complexes—sensitive matters never discussed (name them) _____ 5. Other tests*
_____ 6. Insight—knowledge of own mental processes _____ 7. Remarks—any which you wish to make _____

C. *Abilities:* 1. Linguistic—ability in fields involving use of language _____ 2. Scientific—abilities exemplified by success in chemistry, physics, and biology _____ 3. Mathematical—ability to achieve success using mathematical symbols and formulas _____ 4. Clerical—speed and accuracy in simple office operations _____ 5. Manual—dexterity in use of hands and tools _____ 6. Artistic—ability in painting, music, modeling, or drawing (name fields and rate) _____

7. Executive (rating)—ability in planning work and handling people _____ 8. Social—ability to get along well with people and make friends and acquaintances—popularity _____ 9. Practical (rating)—ability to get along in simple everyday relationships, to make good everyday decisions, fulfill duties, and budget money _____ 10. College aptitude score* _____ 11. High school rank* _____ 12. Remarks—any which you wish to make _____

* These scores must be obtained from administrators of tests in schools where they are given.

- D. *Personality—Extroversion—Introversion:* 1. Interest—extremely masculine interests and attitudes (10) as compared with extremely feminine (0) _____ 2. Social adjustment—seeks other people and social affairs (10) _____ 3. Emotionality—tendency to react to many situations with emotion (10) _____ *Ascendance—submission:* 4. Tendency to take the leader (aggressive) role in social situations (10) rather than the follower (submissive) role (0) _____ *Active motivation:* 5. Goals and their strength, as, for example, strong desire to better social position, desire for marriage, desire to do work perfectly, desire for popularity (name and rate) _____ 6. Source—experience or condition which causes strong drive in each of the above-mentioned motives, such as kidding in grade school, unhappy family life, lack of physical beauty _____

Attitudes (self): 7. Confident—inferior—belief that can do most things well (10) rather than belief that general ability is below that of others (0) _____ 8. Cause—for example, critical father, failure in boyhood athletics, late participation in adolescent social affairs _____ 9. Toward duties—such as school work, job _____ 10. Objectivity—ability to see ourselves as others see us _____ 11. Temperament—irritable—easily upset and angered (10) _____ excitable—easily aroused to emotion; temper tantrums (10) _____ hysterical—tendency to desire the center of a group, impulsive, carried away by events; easily involved in trouble (10) _____ melancholic—tendency to be blue and depressed (10) _____ dreamy—tendency to spend much time in daydreaming (10) _____ persecutory—tendency to believe that others are unsympathetic to her (10) _____

Attitudes (others) (Conventional = 10.) 12. Economic—belief that the present capitalistic system is perfect _____ 13. Religious—belief that institutional religion as represented by churches and teachings is virtually infallible _____ 14. Moral—belief that conventional attitudes toward sex, honesty, etc., are highly defensible and should be followed implicitly _____ 15. Collegiate—belief that the behavior of the typical or average college student is the ideal to follow _____ 16. Racial and class—belief that the typical white American is superior to all other classes and peoples _____ 17. International—view that first loyalty is to our own government, right or wrong (10) rather than the human race, including all people (0) _____ 18. Remarks—any which you wish to make _____

Values: 19. Economic—believes money and practical matters most valuable _____ 20. Theoretical—knowledge and truth most valuable _____ 21. Aesthetic—believes beauty is most valuable _____ 22. Social—believes people most valuable, genuinely interested in them _____ 23. Political—believes power most valuable _____ 24. Religious—
herself believes comprehension of universe as a whole and relation of himself to it is most valuable _____

Interests: 25. People _____ 26. Business _____ 27. Science _____
28. Literature _____

PERSONAL IMPROVEMENT SHEET

Name or number _____ Dates: from _____ to _____

Read suggestions on pages 54 and 55 of the text before filling in this sheet.

Suggested habits and attitudes (goals) _____

Specific methods and records suggested _____

Date	Specific Activities Attempted	Specific Results and Personal Reaction	Rating

(Use other side of sheet if necessary. Continue same form.)

PERSONAL IMPROVEMENT SHEET

Name or number _____ Dates: from _____ to _____

Read suggestions on pages 54 and 55 of the text before filling in this sheet.

Suggested habits and attitudes (goals) _____

Specific methods and records suggested _____

Date	Specific Activities Attempted	Specific Results and Personal Reaction	Rating

(Use other side of sheet if necessary. Continue same form.)

PERSONAL IMPROVEMENT SHEET

Name or number _____ Dates: from _____ to _____

Read suggestions on pages 54 and 55 of the text before filling in this sheet.

Suggested habits and attitudes (goals) _____

Specific methods and records suggested _____

Date	Specific Activities Attempted	Specific Results and Personal Reaction	Rating

(Use other side of sheet if necessary. Continue same form.)

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